

# ORIENTAL LIFE

BY

GEORGE WINTERS



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Sam Moffett  
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# Oriental Life

AN ACCOUNT OF PAST AND CONTEMPORARY  
CONDITIONS AND PROGRESS IN ASIA, EX-  
CEPTING CHINA, INDIA AND JAPAN

Edited and Arranged by  
ETHLYN T. CLOUGH

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## PREFACE

WHILE China, Japan, and India are occupying more of the attention of the world than any other of the Asiatic countries, a study of that vast continent would be incomplete without some knowledge of those borderlands we have come to designate as the Near East. Besides, this knowledge is necessary to those who desire to keep abreast of the forward march of the nations.

It is no longer sufficient that we become acquainted with Our Own Country and its advancement, for universal brotherhood is making its demands upon us, and America is playing no small part in the modernization of the East. The old familiar cry that has rung down the centuries, *Come over into Macedonia and help us*, is wafted across the seas to-day. It behooves every Christian nation to foster and aid this universal desire for the "federation of the world." Once the patriotic ideal was all-sufficient; now the farther we remove ourselves from the ideal of patriotism to merge ourselves into that higher ideal of universal peace and freedom, the better it will be for us as individuals, the better will it be for us as a nation.

To help, we must understand; to understand, we must know something of the life and customs of these peoples who are struggling to free themselves from the bondage of centuries of slavery and misrule—slavery to destructive customs and institutions; misrule under

the grasping and oppressive monarchs of conquering nations.

The regeneration of Turkey and Persia; the wonderful resources of Burma and Ceylon being developed under beneficent British rule, are themes to-day of world-wide interest. In studying the civilizations of Asia, it is our desire that Bay View students familiarize themselves with some of the salient features in the life of these lesser countries of the Orient; and, since no condensed volume of information is to be had, we have, as heretofore, prepared one from the best and latest authorities. This work by no means exhausts the subjects handled, but it gives an insight into the manners and customs of hitherto practically unknown peoples, and sets forth their needs and their future possibilities. As in previous volumes, the chapters have been gathered from reliable sources, and a key-letter at the end of each chapter refers the reader to a page at the close of the book where due credit is given. These chapters are not all of them presented just as the writers themselves prepared them. Many of them have been corrected from recent statistics and brought down to date; some have been amplified, and all of them have been edited and connected with original paragraphs to bring about a running narrative. If the volume proves interesting and informing, and inspires the desire to know more about and do something for these nations knocking at the door of Western Civilization, its mission will have been fulfilled.

ETHLYN T. CLOUGH.



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# Oriental Life

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## INTRODUCTORY

### THE OUTSKIRTS OF EMPIRE

“**A**S far as the East is from the West,” is the simile that the Psalmist used in likening how far from the repentant transgressor his sins might be removed from him, and the simile, in a way, would hold good to-day. The real East, its people, its religions, its customs, and we might almost say its geographical position and physical conditions, are known to but few. A mighty gulf separates the East from the West; the busy throbbing centers of the West take little note of the things that do not lie near at hand, and the call of the East comes for the most part unheeded across the waste. One of the chief charms to the student of these comparatively unknown lands is that subtle something that forever separates the Oriental from the Occidental. It is not so much that they differ from us in the manners and customs of life, in religion, education, government, in the clothes we wear, the food we eat, the houses we live in, and our methods of work and play, although the difference in these things is great, but there is something deeper even than these differences. There is a separation in life and

spirit that does not permit the Oriental or the Occidental to understand one another or to interpret aright the life of each other. One who has lived long in the East has said that none of us know these people; that we do not understand their purposes nor their feelings, and perhaps Kipling had true insight into the problem when he sang—

Oh, East is East and West is West, and never the twain shall  
meet  
Till Earth and Sky stand presently at God's great Judgment  
Seat.

We used to think of the East as those classic lands lying just across the border of Europe; the lands from which we had our religion and the home of the Moham-medan power. India was the far background for these countries, and we had but little interest in her; while China and Japan were heathen lands for missionaries to Christianize. To-day we have the Near East and the Far East. To the latter belong those heretofore heathen lands, China, Japan, and India; while Persia, Turkey, and Arabia are but the outskirts of empire and constitute a portion of the Near East. It is to these latter countries in conjunction with Burma, Ceylon, and Korea that we shall devote these few brief chapters on Oriental Life.

A great deal of time and energy has been given during the last seventy-five years to the discovery of the East, and with what vast results is well-known. Christian missionaries were pioneers in the movement. Theirs was the entering wedge that made an opening

later for trade and diplomatic relations, until the high civilization of the powerful nations of the West came like an overwhelming flood, bringing new life to the East. Bringing better methods of education, better methods of business, more enlightened forms of government, and purer social ethics. We are quite conversant with the transformation these things have worked in China and Japan, but how have they penetrated and influenced the countries we are considering?

The changes have not been so perceptible, or, possibly, we have been so engrossed with the affairs of the Far East that we have been oblivious to the important events that have been shaping themselves in these borderlands of empire. Very few understand at all adequately what a change has taken place in Turkey. In 1907, within the course of a few weeks and with but a minimum of bloodshed, Turkey passed from the most absolute despotism to being one of the freest countries in the world, and the people have given themselves up to enjoying their newly acquired freedom to the utmost. This revolution was brought about by the organization known as the *Young Turks*, and wisely are they dealing with the various problems that have naturally arisen. Turkish women have taken a large part in the work of the Young Turks by preparing the people and the army for the change, and now they are demanding their share in the progress that is abroad in the land. They claim for themselves all that they see of good in European and American homes. They ask to be educated so that they can train their children

aright and make the homes of their husbands well-ordered and happy, and they demand admission into useful employment for women as in other lands.

Persia has not been a stranger to political evolution for some time past, and the Constitution granted and the Parliament formed in 1907 were only the cumulative expression of the evolution that had been long under way in the ancient monarchy of the Archæmenians and of the Sassanides. England and Russia had long been competing for political and commercial supremacy in Persia, and Russia had seemingly won in the struggle. By the Bagdad Railway, a concession secured from the Turkish Government in 1902, and through various institutions established by her subjects in Teheran, Germany gained a foothold in Persia. These facts, however, did not modify our impression of Persia as a country of corrupt and brutal *satraps*, where offices were sold to the highest bidder, where men and women were sold for unpaid taxes, and where the bastinado still held sway. We caught a glimpse now and then in the columns of our mission papers of the religious fermentation going on in Persia. The American missionaries have called our attention to the rapid spread of Babbism and have interpreted the latter as a drifting of the Persian masses from Mohammedism toward Christianity. Intelligent Persians, however, would scarcely accept this as the true interpretation, since the doctrines of that sect would indicate that Babbism is a pantheism permeated by gnostic and communistic elements. But whatever Babbism may be,

we should accord due credit to the American and English mission schools for their valuable contribution to the modernization of Persia. The new elementary schools are modeled after the American schools.

The modernization of Arabia is not so apparent as that of other countries in the Near East, perhaps because she has not been so willing to partake of and assimilate the culture of the West that has flowed to her very doors. That Arabia is the stronghold of Islamism is, too, one of the causes of her failure to keep pace with the forward march of civilization. We read of frequent uprisings of the Arabians against the Turks, their rulers, and occasionally fortune seems to favor their arms, but it is doubtful if ever they prevail against the stronger nation, for the unequipped and ill-drilled Arab fanatics can hardly make a stand before the Turkish army with its well-drilled soldiers and its Mauser muskets and Krupp guns. Nevertheless, the Arabs will never submit complacently to the Turks, for the former are intensely proud of their nationality from which sprang the Prophet, and they look upon their language as the most refined of tongues, used by even the angels in Heaven. They regard the Turk as inferior and indebted to Arabian civilization for everything, and they hate and despise their foreign ruler. On account of these conditions there will not be much of modern progress to study in Arabia, but many things of historical interest and many things of charm will be found to make pleasant and profitable the study of this land of ancient culture.

In Burma, the Cinderella of the Indian Provinces, we will find many changes in the past fifteen years. Rapid progress has been made along industrial lines, and her commerce has become of great importance and is constantly increasing. The mingling of the old with the new order of things is seen here as perhaps nowhere else. We invariably associate Burma with India, and by some it is called Far India; but it was not until 1886 that she was annexed as a whole to the Indian Empire. Since then she has developed rapidly, and how she has done this is a most interesting story and one that will be followed with eager attention. Burma has her own local government, being elevated to a Lieutenant Governorship in 1897. The story of her people, her rice-fields, her forests, her railways, her ruby mines, her religions, reads like a romance, and it is little wonder that she came long ago to be called the marvelous "Land of Gold."

More marvelous still than Burma is the Island of Ceylon. At a period not very remote Ceylon was little more than a vague image of poetry or romance. Now it has become an important reality to the merchant, the traveler, and the student of ancient civilization and religion. Those who have had the most extensive experience of East and West regard Ceylon as the very gem of the earth. The economic results due to its situation in the eastern seas, a spot on which converge the steamships of all nations for coal and for the exchange of freight and passengers; its wealth and diversity of agricultural and mineral products; the in-



dustry of its inhabitants, both colonists and natives—these, together with its scenery and the glamour of its unrivaled remains of antiquity, entitle Ceylon to a place of high distinction among the dependencies of the empire.

Last of all in this brief volume, our attention will be given to Korea, so full of interest for the Christian world as the center of the great missionary efforts in Asia. Her inhabitants resemble those of China and Japan, and though for a number of centuries she was a dependency of China, she enjoyed an individual existence under rulers of her own. By a recent treaty Korea has ceased to be a nation and has become a part of the Japanese empire. Her willingness to accept the Christian religion and her great aid in helping to spread this religion makes her, as stated, of particular interest to the Western world, and it is some of these phases of her life that we shall dwell upon more particularly.

In this outline of what we shall endeavor to develop in the following chapters, it will be seen how much of interest there is to be found in the life of these practically unknown people who inhabit the borderland of the vast eastern empires. The main object of this volume is not so much to deal with the mysterious past of these countries as to give an idea of the present conditions, and show how western civilization and culture is influencing and changing the manners and customs that have their foundation in remote ages.

# PERSIA

## CHAPTER I

### THE IRANIANS AND THEIR COUNTRY

**O**F all the mighty empires that have flourished in the East, that of Persia is undoubtedly one of the most remarkable and the most celebrated. Enduring through a succession of vicissitudes almost unparalleled for more than two thousand five hundred years—by turns the prey of foreign enemies and the sport of internal revolution, yet ever subjected to despotic rule—alternately elevated to the summit of glory and prosperity, and plunged into misery and degradation,—she has, from the earliest period of her existence, either been the throne of the lords of Western Asia or the arena on which monarchs have disputed for the scepter of the East. Poor and comparatively limited in extent, the more warlike of her sovereigns enriched themselves and enlarged their dominions by the most brilliant conquests; while under timid and peaceful princes not only did her acquisitions crumble away, but her own provinces were frequently subdued by bolder and more rapacious neighbors. Thus her boundaries were continually fluctuating with the characters of her monarchs. It is not our purpose to write the history of the great Persian empire, but to place before

our readers a description of some of its most remarkable features. To-day this kingdom occupies the country within the boundaries of Russia and the Caspian Sea on the north; Afghanistan and Beloochistan on the east; the Arabian Sea and the Persian Gulf on the South, and the Turkish Empire and Mount Ararat on the west. Its territory extends nine hundred miles east and west and seven hundred miles from north to south, and embraces an area of about six hundred and thirty-eight thousand square miles. It is divided into thirteen provinces, viz., Ghilan, Mazanderan, Astrabad, Ardelan, Kauzistan, Fars, Laristan, Kerman, Irak, Azirbijan, Mekran, Seistan, Kharasan.

In physical contour, Persia consists of an extensive central plateau, occupying at least three-fourths of the whole surface; a series of mountain chains encircling the plateau on all sides except the east, and an outer border consisting of gentle slopes, low valleys, and level plains. The eastern part of the plateau forms the great deserts of Khorasan and Kerman, and is one of the most desolate regions of the globe. Although the plateau is for the most part barren and incapable of cultivation, along the bases of the mountains and extending into the plains below are tracts of great fertility where a rich, varied, and magnificent vegetation is found.

The fertile and well-watered plains of Persia that form the outer border of the kingdom produce in great abundance different kinds of grain, such as wheat, rice, barley, millet, and maize. In Southern Persia

sugar corn is grown, also cotton, silk, tobacco, and opium. Ten million pounds of cotton, eight million pounds of wool, and over a million dollars' worth of opium are annually exported. Of the fruits there are such as grapes, apricots, pears, peaches, almonds, apples, pomegranates, oranges, lemons, melons, dates, figs, cherries, plums, nuts of all kinds, garden vegetables and herbs of every known variety. Flowers, both cultivated and wild, flourish in beauty and great variety, and the great forests that fringe the Caspian Sea are vocal with a variety of those singing birds common to Europe, including the nightingale, which delights the ear with its evening song from the thickets of roses that embellish every Persian garden.

The mineral resources of Persia consist of iron, lead, copper, mercury, arsenic, sulphur, asbestos, mica, coal, and manganese. Gold dust is also found in the Jungari River, and near Rushire in the Naptha Springs. The pearl fisheries in the Persian Gulf and the turquoise mines in Korassan are the richest in the world.

The climate of Persia is made up of various varieties. In the north, around the Caspian Sea, it is quite cold, and in the south, around the Persian Gulf, it is very hot. "My father's kingdom," says the younger Cyrus to Xenophon, "is so large that people perish with cold at one extremity while they are suffocated with heat at the other,"—a description the truth of which can be attested by tourists who have floundered in the snows of the northern provinces and in a month's

time have gasped for breath on the sands of Dushtistan. On the south side of the northern mountain ranges the snow commences to fall early in November, and up to the middle of March ice is seen at Teheran. Cold winds prevail in April, and even during summer great and sudden changes of temperature are not uncommon. On the north side of the mountains, in the plains of Ghilan and Mazanderan, the climate is like that of a tropical region, in which a dry and a rainy season regularly alternate, and vegetation has a luxuriance not often met with even in lower latitudes. At the center plateau it is very good, and is pronounced to be remarkably above that of all other countries for its purity and dryness.

Persia is rich in the remembrances of Bible history. Tradition tells us that it was first settled by Elm, son of Shem, who was the son of Noah. It is supposed that Cherdorloomor, who lived at the time of Abraham, was one of the early kings. Here we have the tomb of Daniel the Prophet, and other prominent men of ancient times. Here also are the sepulchers of Mordecai and Queen Esther.

Five hundred years before Christ the fire-worshippers established their religion, which resulted finally in Zoroastrianism, and the ashes of their sacred fires, burning for centuries, have left many hills. Six hundred and fifty years after Christ the Mohammedan and Arab tribe came and abolished Zoroastrianism. They taught then, as they still teach, that there is but one God, creator of heaven and earth, and Mohammed is

His prophet. At the point of the sword the people of Persia gave up their own religion and embraced that of the Arabs; a remnant of them who were faithful going over into India to continue their chosen worship, and a few in Persia keeping it up in secret, so that it has never entirely died out. In the reign of Cyrus the Great the inhabitants of Persia numbered about eighty millions. At present they are estimated at about ten millions, made up of the following nationalities and sects: Zoroastrians, 15,000; Jews, 15,000; Nestorians, 25,000; Armenians, 50,000. The remainder are all Mohammedans, consisting of Kurds, Arabs, and Persians.

The chief cities of Persia are Teheran, the capital; Tabreez, Mishid, Ispahan, Yezd, Kermansha, Hamadon, Urmia, Burfrush, and Kashan. Also in Persia there are many interesting ruins of ancient populous and celebrated cities—for example, Persepolis, Shapur, Istakhar, Shushan, Homadan, etc. The monuments and inscriptions found at some of these places form a highly interesting study.

Up to 1907, the government of Persia consisted of a pure despotism, the King possessing absolute authority over the lives and property of the people. In 1907, the King, or Shah as he is called, granted the people a constitution, but already they are tired of it and are begging him to take it back. This has not been done as yet, but with the help of his ministers the young King has somewhat modified the constitution recently. It is the duty of the King to appoint governors to each

of the States we have previously mentioned. The standing army consists of two hundred thousand men, of which only fifty thousand are well-disciplined infantry, ten thousand artillery, ten thousand irregular cavalry, and a few thousand irregular infantry and guards. The officers in the army are, for the most part, ignorant and inefficient, while the soldiers are intelligent, sober, obedient, and capable of enduring great fatigue.

The trade of Persia is nearly all with Europe. There are no railroads nor wagon roads. The means of travel is by foot or horseback, on narrow footpaths. Instead of express, they have burdens carried on the backs of camels, horses, mules, donkeys, or oxen. Caravans of camels perform the greater part of their journeys by night. Each caravan is composed of from one hundred to two hundred camels. These are under only a few leaders, for camels are very gentle. During nights while at rest the camels are let loose. Thieves do not steal them and wild beasts can hardly eat them; occasionally, however, thieves cut the straps that bind the burdens to the camels, roll them down chasms, and afterwards secure the plunder. The marching caravan is like the marching of an army, so much tinkling of bells. When thieves attack a camel, the bells cease tinkling and the owner knows that something is happening. The caravans exchange the products of Persia for muslin, leather, skins, nankeen, china, glass, hardware, dye stuffs, and spices. The great part of the commerce of Persia centers at Tabreez, to which place

are conveyed all the products of East Persia, Turkistan, Cabul, Beloochistan, and India. European goods are brought to Tabreez by way of Constantinople and Trebizond.

The foregoing gives some idea of present conditions in Persia, and it may not be uninteresting to give briefly some of the facts relating to the history of the ancient kingdom. According to the description of Persian geographers, when their country was in its greatest glory, its territory comprehended four seas—the Caspian Sea, the Black Sea, the Red Sea, and the Persian Gulf—and six great rivers—the Euphrates, Tigris, Araxes, Phasis, Oxus, and Indus. Passing over a series of fabulous dynasties, we arrive at that of the Achemenides, or Kaianians, which commenced about 720 B. C., and furnishes the first records which can be considered authentic. Shortly after this period, Persia appears to have been merely a province of the Assyrian empire, on the disruption of which it fell under the power of the Medes, 709 B. C. Dejoce, the founder of the Median monarchy, was followed at some distance by Cyaxares, whose successor was Astyages. With his dethronement, 560 B. C., the Median dynasty terminated, and the true founder of the Persian monarchy, one of the most distinguished characters of ancient times, appears upon the stage. Cyrus the Great having established his ascendancy over the Medes, carried his victorious arms into the West, overthrew Cræsus, King of Lydia, and fulfilling a series of remarkable Scripture prophecies by the conquest of



Babylon and its dependencies, extended his empire to the shores of the Mediterranean. An expedition against the Scythians proved fatal to him, 529 B. C., and he was succeeded by his son Cambyses, the most important event of whose reign was his conquest of Egypt. On his death, an impostor, pretending to be his brother Smerdis, claimed the throne; but shortly after, on discovery of the fraud, was slain by the nobles, who then gave the crown to one of their own number called Darius Hystaspes; who pushed his conquests into the East as far as the Indus. In the West the lands of Asia proved too narrow for his ambitions, and he passed over into Europe. Here, after making various conquests, he encountered the Greeks, by whom he was defeated on the field of Marathon. His successor, Xerxes, having marched toward Greece at the head of the most gigantic armament which the world has yet beheld, first at Salamis and then at Plataea, met with even greater disasters than those which had befallen his predecessors, and with difficulty saved his life by almost solitary flight across the Hellespont. Greece now assumed the offensive, and after many years of struggle, almost always disastrous to Persia, a new conqueror appeared in Alexander the Great, and completed her downfall. The Macedonian empire was soon broken up by the death of its founder, and Persia, become only one of its many fragments, was long passed from hand to hand among contending competitors. About 174 B. C., it fell into the hands of the Parthians, and was ruled by Mithridates I., under

whom the Parthian power extended from the Indus to the Euphrates. Rome was now in her full career of conquest, and Parthia was well fitted both to tempt her ambition and try her prowess. The first direct intercourse between them took place 93 B. C., when Mithridates II. sent an embassy to Sylla. In less than forty years after, war between them had commenced, and though by no means always to the advantage of the mistress of the world, the greater part of Persia was ultimately held as a fief of the Roman empire. Struggles for independence, however, continued to be almost incessantly made in the times both of the Greek and Roman emperors, and Persia produced several native princes whose fame as warriors or improvers of their country is still held in lively remembrance. They belong to what is called the Sassanian dynasty, which commenced as early as 226 A. D., and continued, though under circumstances of more or less depression, till 531, when it succeeded in surmounting all obstacles, and attained its highest prosperity under the celebrated Khosru-Nusherwan, who swayed the scepter over realms scarcely less extensive than those which Persia possessed in the time of Xerxes. At a later period (590-628), another Khosru, distinguished by the name of Khosru-Perwiz, after commencing his reign by a series of brilliant and extensive conquests, sustained a number of most disastrous reverses, and at last perished by the hand of his own son. The patricide was not long permitted to benefit by his crime; death overtook him six months after; and during the confusion

which ensued a new party, destined to change the face of Persia and greater part of the East, appeared. The Arabs had now commenced their career of Mohammedan conquest, and by the decisive battles of Cadesia (636 A. D.) and Nehavend (641 A. D.) extinguished the Sassanian dynasty, and substituted that of the Califs; during whose ascendancy, for the two subsequent centuries, the history of Persia becoming blended with that of Arabia and the other realms subject to these potentates, ceases to be national. This long period, however, did not pass away without vast changes, among which the most astonishing was the extirpation of the ancient religion and the adoption of Mohammedanism. About the middle of the ninth century the spirit of independence revived and a new dynasty arose in the person of Yakub Ibu Lais, who threw off allegiance to the Caliph, and reigned sovereign at Shiraz over territories nearly identical with modern Persia. It is impossible here to follow in detail the numerous changes which have subsequently taken place. In the beginning of the eleventh century the Seljookian Turks made their descent from Central Asia, and succeeded in placing their Sultan, Togral-Beg, on the Persian throne. His successors retained possession till the last of the line was slain in 1194 by the Shah of Kharism, who had scarcely established a Kharismian dynasty, when the famous Genghis Khan made his appearance at the head of seven hundred thousand Moguls, and crushing all opposition, ruled Persia with a rod of iron. The Mogul ascendancy

was maintained after his death in 1258, first by his immediate descendants, and afterwards by the hereditary nobles, who, throwing off allegiance to a common head, divided the country into a number of separate and hostile independencies. This state of affairs was suddenly terminated in 1381, by the invasion of Tamerlane and his Tartars, who spread devastation wherever they appeared. All Persia was completely at his feet, when he was carried off by death in 1404. The anarchy of petty independencies again returned, but was finally suppressed in 1502 by Ismail Shah, who partly by valor and partly by the reputed sanctity of his race as descended from Mohammed, worked his way to the Persian throne, and founded the Sefi, or Soofee dynasty, which reached its greatest prosperity during the reign of Abbas the Great (A. D. 1586-1627). This prosperity faded away during the feeble reigns which succeeded, and in 1723 a successful revolt of the Afghans, followed by a series of victories, enabled them to place the Persian crown on the head of their chief, Meer-Mohamad. The Afghan ascendancy soon yielded to the prowess of the celebrated general, Nadir-Kooli, who, after fighting professedly in defense of the Soofeean dynasty, declared it at an end, and formally assuming the sovereignty which he had long virtually possessed, began to reign in 1736, under the title of Nadir-Shah. His extraordinary talents raised Persia to a remarkable degree of power and influence. One of his most memorable exploits was the invasion of India in 1739, when he took Delhi and obtained

booty which has been valued at above \$150,000,000. His greater qualities were counterbalanced by cruelty and avarice, and he was assassinated in 1747. A period of confusion succeeded, and was not terminated until 1795, when Aga-Mahomad-Khan-Kajar, of Turcoman origin, ascended the throne and became the founder of the Kajar dynasty. The very common fate of Persian sovereigns awaited him, and in 1797, before he had reigned two years, he was murdered by his attendants. His nephew, Rabak-Khan, succeeded him under the name of Feth-Ali-Shah. The most remarkable events of his reign were two disastrous wars with Russia, the one ending in 1813, with the loss of extensive territories along the Caspian; and the other in 1828, with the loss of Erivan and all the country north of Araxes. In 1833 he was succeeded by his grandson, Mahomed Mirza.<sup>a</sup>

## CHAPTER II

### THE ROYAL FAMILY AND PERSIAN GOVERNMENT

**I**N order to better understand the present royal family of Persia, it will be necessary to give a few facts from the life of the Shah Nasredden, the grandfather of the lately deposed Shah or Emperor of Persia. The Shah Nasredden was the fourth king of the Kajar dynasty. He was the son of Shah Mohammad and the great-grandson of Fattaly Shah, the founder of the present dynasty. In appearance Fattaly Shah was a man of fine physique and very proud of his broad shoulders and long black beard reaching to his waist. To him Teheran is indebted for many of her fine buildings, and bas-reliefs of him may be seen sculptured on rocks all around the city. Fattaly Shah is one of the most noted kings of Persia, and was the first one to be called King of Kings. Fattaly had several sons, one of whom, Abbas Mirza, was chosen as Crown Prince. This prince died in early manhood. He left a son, Mohammad by name, who afterward became king. After Mohammad, the Nasredden Shah ascended the throne, in the year 1848, at the age of eighteen. Nasredden was a good king. He did more for Persia than any ruler during the past eight hundred years. He visited the European courts at three different times and he holds an honorable place among the rulers of

the world. The two most important improvements introduced by him into his country were the construction of the telegraph lines in the year 1869 and the establishment of a postal service in 1877. The last important service he rendered his country was the founding of a university called *Darinal-funun*, or place of science, at the capital city, Teheran. On the first of May, 1896, the Shah Nasreddin, having just gone through with the forms of religious worship in a Mohammedan shrine, was shot as he was coming out of the door and died from the wounds of the assassin's bullet within five hours. His murderer was one of his subjects, Mirza Riza of Kerman, who belonged to the new peculiar sect of Babbists that is found in Persia, and that differs from the Mohammedan religion.

The Shah Nasreddin was succeeded by his second son, Muzaffer-ed-din, which, translated, means the Victorious of the Faith. When, in 1896, after the assassination of his father he ascended the celebrated "Peacock Throne" and put on his head the richest diadem in the world, he was forty-three years of age. Prior to his ascension he was titular Governor of Azerbaijan. The Persian *vali-ahd*, or heir apparent, always becomes governor of this province, which is the most important in Persia, as Tabreez, its capital, is, next to Teheran, the most important town.

Although a good Mohammedan, he at once made it apparent that the mullahs or priests would no more be allowed to influence his administration than they

had that of his father, who fell a victim to the fanaticism of one of them. His mind was set upon developing his native country along the lines of Western progress. He was keenly alive to the advantages of the telegraph wire as a means of keeping himself fully informed at all times of the state of affairs in the remotest parts of his dominions, for the telegraph had brought about a consolidation of the provinces unknown at any previous time in Persian history.

He was a profound student of philosophy, and, besides being versed in the rich lore and wisdom of Persia, was familiar with the teachings of Aristotle and Plato, and with the works of Bacon and Kant. He was also a liberal patron of the arts. He spoke Arabic, Turkish, and French with great fluency, and could also converse in English. He had his daughters as well as his sons taught French by a French lieutenant of artillery. This caused a great scandal at the time in Tabreez, but he disregarded the general indignation, and when his daughters grew older engaged a Frenchwoman, Mme. Limosin, as their governess. In addition to his other accomplishments, Muzaffer-ed-din was a crack shot and a splendid horseman. As a mighty hunter he was famed far beyond the borders of his dominions.

Not a little of his father's enlightenment was acquired from three visits to Europe, he having been the first Persian ruler to visit the Occident. Muzaffer-ed-din in turn also visited the chief capitals of Europe, and in August, 1900, while a guest of the French na-



tion in Paris, an attempt was made to assassinate him. He was driving in the Avenue du Bois de Boulogne with Amin Sultan, his Grand Vizier, Dr. Adcock, his physician, and General Parent, when a man sprang on the steps of the carriage and tried to shoot him, but was prevented by the Grand Vizier, who grasped the man's wrist with such a powerful grip that the would-be murderer dropped the revolver.

The Shah's reign was clouded by a malady which would not yield to medical treatment, and during his visit to England he was suffering such pain that, in spite of the extravagant plans which had been made for his entertainment, he was seen to smile but once during his stay.

The Shah's household made him a unique figure in the twentieth century. He was said to have eight hundred wives. Every year one hundred of the most beautiful maidens in the country were brought before the Shah. He selected the twenty-five who were the most beautiful to him.

Muzaffer-ed-din's wealth was reputed to be \$200,000,000. His jewels are said to be worth \$20,000,000. The crown itself, surmounted by a great flawless ruby as large as a hen's egg, is valued at several millions. Two gem-studded swords with their scabbards were said to have cost \$1,000,000 each.

On January 19, 1907, Muzaffer-ed-din died, and was succeeded by his second son, Mohammad-Ali-Mirza, born on June 21, 1872, and who in accordance with custom was acting as Governor of Azerbaijan.

He is said to be a broad-minded man, in entire sympathy with his father's ideas. He was educated in England, and has the courteous manners of his father. Among the grand titles that as ruler of Persia he assumes are *Shah-in-Shah*, meaning King of Kings, which is an inheritance from an antiquity older than the Old Testament; *Zil Allah*, Shadow of God; the *Kibleh Alum*, center of the world; the Exalted One Exalted as the Planet Saturn; the Well of Knowledge, the King Whose Standard Is the Sun, and Whose Splendor Is That of the Firmament.

In July, 1909, Mohammed Ali abdicated his throne and took refuge in the Russian Legation, that the ancient realm of Persia might become a truly Constitutional country. On July 16, the monarch was formally dethroned and the Crown Prince, Ahmed Mirza, was proclaimed Shah by the National Assembly at Teheran. The young Shah was only in his twelfth year at the time, and it is said that he wept bitterly when the moment came for him to leave his predecessor on the throne and his mother, and it required a stern message to the effect that crying was not allowed in the Russian Legation before he dried his eyes.

The royal palace is surrounded by high stone walls. The grounds are entered by four beautiful gates. The walls at the sides and above the gates are adorned with the pictures of former kings and brave generals; also decorative carvings of lions, the standard of Persia, and of birds. The grounds are beautifully arranged, all the roads leading to the King's palace

in the center, and beautified with ornamental trees and hedges of roses of various hues. Guarding the entrances to the gates and the roadways that lead to the palace doors are numerous officers of superior rank, those nearest the palace ever standing with drawn swords. In this palace are stored the treasures of Persia, millions of dollars' worth of jewels. The famous peacock throne is stored here. In the old days it was the pride of the rulers of Delhi, and experts say the massive solid gold structure which blazes with diamonds is worth a million. There are fifty gold chairs in the palace.

There are cases filled to the brim with diamonds. There are also vases of pearls so deep that one can plunge his arm to the elbow in the jewels. Here, too, is the wonderful globe of solid gold set with fifty thousand diamonds, emeralds, and amethysts. Up to the present time it has always been customary for the Shah to show himself in public only once a year, and the Shah and his cabinet, composed of six officers, made all the laws and executed all judgment, the people having no voice in the government. This is all changed now; the Shah appears in public as often as he wishes, since the people have been granted a constitution. The people of Persia now have the same liberty as the people of other constitutional monarchies. When the Shah tires of the routine of government, his secretary reads to him from Shah-nameh, a poetical history of Persian kings. It is one of the king's duties to become very familiar with the history of Persia and

her former rulers. When the king retires to his private room at night, the entrance to the room is guarded by two of the most trusted officials with drawn swords. One of the four gates in the walls around the palace is called the King's Gate, as he always enters through it. No other person, be he lord, count, or high official, is permitted to pass through this gate on horseback or in a carriage. He must dismount and walk through.

When the King goes from the palace for a hunt or a vacation, he is escorted out of the city by a large guard. First, coming down the street will be seen about thirty soldiers of the infantry, bearing each a golden club and shouting: "Get out! Get out!" Whereupon the street is cleared of all traffic that the royal procession may pass. The infantry is followed by about fifty cavalymen with drawn swords. Next come ten or a dozen riderless Arabian horses. These horses are beauties and are adorned with bridles of gold and many precious stones.

The King's table is set with the luxuries of the land. From the time of the purchase until it appears on the table the food is inspected by two trusted officials, whose duty it is to see that the King is not poisoned. Before the King eats of the food it is further examined by his physician.

The late Shah left \$200,000,000 to his son, nearly half of which was in the form of precious stones and jewelry. He probably has a larger amount invested in precious stones than any other king in the world.

His peacock throne which was brought from Delhi, India, by King Nadirshah, who captured that city two hundred years ago, was valued some years ago at \$12,500,000, but is worth more than that now. It is of solid gold embedded with diamonds, pearls, and other precious stones. At the beginning of each year, seated on this peacock throne, the Shah wears his crown, and all his officers bow before him and wish him a prosperous reign during the coming year. On such occasions his person is covered with many dazzling jewels.

In no court is there more rigid attention paid to ceremony. The looks, words, and even movements of the body are all regulated by the strictest forms. When the King is seated in public, his sons, ministers, and courtiers stand erect with their hands crossed, and in the exact place belonging to their rank. They watch his looks and a glance is a command. If he speaks to them, you hear a voice reply and see the lips move, but not a motion or a gesture betrays that there is animation in the person thus addressed. He often speaks of himself in the third person, as "The King is pleased, The King commands." His ministers address him with high-sounding titles, giving expression to the popular sentiments in regard to him. For instance, he is called "The object of the world's regard," *Kibla i alam*, or "Point of the Universe," "King of Kings," and the "Lord of the Universe."

The civil and criminal law of all Mohammedan nations is well known to be founded on the precepts

of the Koran and the traditions, or *Sonna*; that is, the oral commentaries and sayings of the immediate successors of the Prophet. This, called the *Sherrah*, or written law, is the rule in all regular courts, where persons of the ecclesiastical order preside. But in Persia there is also the Urf or customary law, which is administered by secular magistrates having the King as their head. The respective powers and privileges of these two branches of the judicature have always been matters of dispute; and the point of precedence, or rather of preponderance, has varied with the character and disposition of the sovereign; those of a strongly religious bias being inclined to refer all cases to the Sherrah, while others would vest the chief authority in the secular tribunals.

The Sheik al Islam is the supreme judge in the Sherrah courts, although the great influence possessed by the Mooshteheds or chief pontiffs, to whose superior knowledge deference is always paid, might warrant their being considered as higher still. In every town there is such a sheik nominated by the King, with a salary; and in the larger cities there is also a *cauzee*, who has the further aid of a council of *mollahs*.

The Urf is administered by his majesty in person, by his lieutenants, the rulers of provinces, governors of cities, magistrates of towns, collectors of districts, and all the officers who act under them. All these are competent to hear causes and complaints, summon evidence, give decisions, and inflict punishment, according to their respective rank. And as the customary

law is more arbitrary than the written, these judgments are more summary, and generally enforced with corresponding vigor. There is, however, an appeal to the superior functionaries; and it is this alone which controls the venality of the lower judges. Still the power of life and death rests with the King, who seldom delegates it, except to princes of the blood-royal or to governors of remote provinces. The courts are held in public, and the monarch sits a certain time each day, in his hall of audience, to receive petitions and decide such cases as come before him.

Capital punishment is conducted in different ways. A prince from the royal family has authority to behead men. Sometimes when a good friend of the King is appointed governor, the King presents him with a knife. This is a sign and carries with it authority to behead men. Every prince-mayor or other governor who has been given this authority keeps two executioners. The uniform of their office is a suit of red clothes. These two men walk before the mayor when he goes through the streets. When a condemned man is to be executed, he is brought from the cell, hands chained behind and with a chain about his neck. He is surrounded by a group of soldiers with fixed bayonets. The guilty man has been in a dungeon for several months perhaps. His clothes are in rags, and, having had no bath since first imprisoned, he is very dirty and his hair and beard are long and shaggy. A few steps before him walks the executioner, with blood-red garments and knife in his hand. Thus they proceed to the

public square, and before the assembled crowd the executioner steps behind the kneeling victim and with a single stroke of the keen knife cuts his throat, and another soul takes its flight, having completed its part in the drama of life.

A common mayor, who has not the authority to behead, may kill criminals by fastening them to the mouth of a cannon and sending a ball through the body. Another method is to bury the condemned alive in a cask filled with cement, leaving only the head exposed. The cement soon hardens and the victim dies. Sometimes when their crime is not very bad the punishment is the severing of one hand from the body. If the man thus punished should commit another crime, the remaining hand would be severed. If a Mohammedan becomes drunk with wine and gets loud and abusive, he is arrested and the executioner punctures the partition skin between the nostrils of the drunken man and a cord of twine several feet long is passed through the opening. Then the executioner starts down the street leading his victim. The man soon gets sober and is very much ashamed. Shopkeepers along the way give the executioner pennies.

Princes, lords, and counts are never beheaded. The most severe punishment for a prince is to pluck out his eyes. The method of execution for counts and lords is of two kinds. The King will send a bottle of sharbat to the condemned man, which is given him in the form of a sweet drink, but it contains a deadly poison. He is compelled to drink this and soon dies.



Another form is for the condemned man to be met by a servant from the governor after having taken a bath, and the servant cuts blood-vessels in the arm of the condemned until death results from loss of blood.

Thus it will be seen that the contrast in modes of punishment in a Christian nation and a Mohammedan nation is very great. The kind of punishment inflicted upon criminals in any country grows out of the prevailing religious belief of that country. A religion that has much cruelty in it will lead a people to torture its criminals. But a nation whose religion is based upon love will deal with its criminals effectively, but as kindly as possible. The writer has visited prisons in both Persia and America, and finds that the contrast between the prisons of the two countries is like the contrast of a palace and a cellar. Prisoners in America ought to be very thankful for the humane treatment they receive under a Christian government.<sup>b</sup>

## CHAPTER III

### PERSIA UNDER A CONSTITUTION

THE world was never so greatly surprised as when Persia demanded and was given a constitution. It was supposed that she was hardly emerged from the conditions of the Middle Ages. It was during the last days of the life of Muzaffer-ed-din, father of the lately deposed Shah, that the demand was made by the people. The King was sick unto death when the imperfectly framed Constitution was brought to him, but he approved it. Then he and Mohammed, his son and heir, signed a separate paper, swearing on the Koran that they would not dissolve the Parliament for two years. The document was unsatisfactory to the new Senate, and it had to be revised. The work was speedily done, and the Shah and his heir again pledged their fealty to it. Very soon after this Muzaffer died and Mohammed became Shah of Persia. If any monarch ever had his hands full of trouble at the moment of his ascending the throne, that ruler was Mohammed Ali. For the third time he pledged to adhere to the new Constitution and gave out a program of reforms that he hoped to accomplish with the aid of the Parliament. His reign, however, was troublous from the outset. One of his brothers instantly asserted his claims to the throne from the province of Luristan on

the Turkish border. His revolt lasted only for a little time and then the Turks renewed the trouble that has lasted for more than a hundred years over the boundary between their Asiatic territory and the Persian Empire. This, too, came to nothing. The issue was staved off after some trifling bloodshed, but there was no putting off the troubles with Parliament, which actually started with the reign itself.

The leaders of the National party, in control of the Parliament, demanded ministerial responsibility, control of the finances, and an immediate radical reform of administration throughout the country, with cessation of despotic cruelty, grafting, and oppressive taxation. The Shah replied that they might as well demand a republic at once, yet when it came to the breaking point he gave in, surrendered every point. All this took place within a month after his accession. His surrender, the first of many, was on February 12, 1907. On this same day broke out the first of a series of riots in Tabreez, the capital of Azerbaijan, the northern province of Persia on the Russian border.

The details of Shah Mohammed Ali's conflict with his Parliament are tedious and unimportant. They consisted of alternate resistances and surrenders on his part as the legislators pressed demand after demand upon him. Troubles increased. The Grand Vizier, Amines-Sultan, was murdered in the *Mejliss*, the Parliament building, on September 2, 1907. The struggle seemed to be at an end on December 7, when the 'Shah once more signed a declaration, swearing by

the Koran to uphold the Constitution and co-operate in the reforms demanded by the people. This event had an important result in July, 1909, when the *mujtahids*, or holy men of the Shiite sect of Mohammedanism, excommunicated Mohammed Ali for perjury in breaking his oath, thus rendering him ineligible to reign and paving the way for his deposition.

The end of the struggle with Parliament, or, rather, the end of the first battle, came in June, 1908, when, in response to a proposal to cut his personal income to \$500,000 a year the Shah's artillery opened fire on the Parliament building and the streets of Teheran flowed with blood for two days, as the despot's soldiery butchered members of the Assembly and Nationalist leaders and sympathizers wherever they could find them. Curiously enough, the Shah and his following managed to create the impression that the suppression of the liberal movement was excusable if not actually praiseworthy. Its leaders were blackened with accusations of cruelty and oppression toward their opponents, and perhaps the charges were not wholly untrue. This massacre was the end of Persia's first Parliament, but it was far from the end of the Shah's troubles and vacillation in respect to the parliamentary question. Two or three times in 1909 he issued proclamations of the renewal of constitutional government, and each time except the last it was withdrawn. So far as Mohammed Ali is concerned, at least for the present, the end came July 16, 1909, when, following a proclamation of the *mujtehids* that the Shah was no longer a

true Moslem, and, therefore it was permissible to wage against him a Holy War, the monarch was formally dethroned and the Crown Prince Ahmed Mirza was proclaimed Shah by the National Assembly at Teheran. Ahmed Mirza is the second son of his father. His elder brother is not eligible to reign because his mother is not a princess of the reigning Kajar house, which has ruled Persia since 1794. Ahmed Mirza is now (1910) in his thirteenth year, and during his minority the government will be administered by a regent, Azud es-Sultan, known as Ul Mulk, one of the uncles of the young ruler. Both the British and the Russian government, it is said, will aid the Persian Nationalists to establish a strong government at Teheran. It is maintained that the council of intelligent men that is actually now administering the government can restore the prestige of the country and maintain order. With a substantial loan from some other nation or nations the regeneration, industrial and economic, can be undertaken and Persia can look forward to a future. Under the important royal rescript, the *Majlis i Shora i Milli*, the National Council, shall consist of and be elected by members of the reigning dynasty, and by the clergy, chiefs, nobles, land-owners, and merchants. A later decree fixed the number of members at one hundred and fifty-six, elected for a term of two years. The Assembly meets annually in October. There is also provided a Senate of sixty members. If it seems strange that a constitution, parliamentary institutions, and a reformed administration should be so insistently

demanding by a people apparently backward as the Persians are, there are really good reasons for the Persian state of mind. Dr. Mirza Abdullah and Rahim Zadeh, delegates sent by the Nationalists to Paris to present their side of the situation, have been at some pains to explain the movement. In condensed form this is their explanation:

“First of all, Persia, like India, has ‘caught the rebound’ from the Russo-Japanese War. The stagnant nations are awakening, and Persia is one of them. But above all it is the reform movement in Russia that has stimulated the Persians, to throw off the yoke of despotism. Under this deadly régime Persia has not been able to support its people. They have swarmed by thousands across the Russian frontier in search of work. There are fifty thousand of them in Baku; there are thousands in Astrakhan. Every port on the Caspian and Black Sea has its contingent. The petroleum region of the Caucasus is full of them. They have ascended the Volga. They are stevedores at Odessa and Constantinople and Batum. Everywhere they are in contact with the men of advanced ideas, *Young Russians* and *Young Turks*. In this the whole story is told. They absorb the ideas of liberalism. They send them home in letters; they take them home when they return with their savings. These exiles are the leaven that has started the Persian ferment.”

It is very evident that the future of Persia will be in the hands of foreigners, the Russian, the Englishman, the German; and it is necessary that this should be so. There are great resources of all kinds in Persia, but they have never been developed for the good of the nation. In the whole realm there are but ten miles of railroad, and this is not for industrial purposes, but

is a single track extending from Teheran to the shrine of a former Shah.

How government under a constitution is going to affect the every-day life of the people can not yet be determined. Certain it is that, with the exception of Africa, in no other land can such a lack of progressiveness be found. The cities and villages of Persia appear particularly monotonous and uninteresting. The houses, built of mud, or a sort of preparation of mud and other ingredients, do not differ in color from the earth on which they stand, and from their lowness and irregular construction resemble protuberances on the surface, rather than human dwellings. Even those of the great seldom exceed one story, and the lofty walls which hide them from view produce a blank and cheerless effect. There are no public buildings except the mosques, medressas or colleges, and caravansaries; and these are seldom imposing, nearly all of them being built of mud like the dwellings. A hasty survey of the whole scene embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claim to elegance or grandeur. Of course, there are exceptions to these conditions in the more important cities like Teheran and Tabreez, but the general atmosphere that pervades touring in Persia is intolerably monotonous. Even the smoke which pours from the tall chimneys of cities in industrial countries and hovers over the roofs of the houses, suggesting the existence of life and com-

fort, is wanting here. Beyond the walls, of course, are to be found the wonderful Persian gardens with their chinar, cypress, and fruit trees, their rose hedges and gay parterres.

On approaching these Persian cities and villages, even such of them as have been capitals of the empire, the traveler casts his eyes around for those marks of human intercourse, and listens for that hum of men, which never fail to cheer the heart and raise the spirits of the wayfarer; but he looks and listens in vain. Instead of the well-ordered road, bordered with hedges, rows, enclosures, and gay habitations, and leading in due course to the imposing street of lofty and substantial edifices; he who approaches an Eastern town must thread the narrow and dusty lane, rugged as the torrent's bed, confined by decayed mud walls, or high enclosures of sun-dried bricks, which shut up whatever of verdure the place can boast; he must pick his uncertain way among heights and hollows—the fragments of old buildings, and the pits which have supplied the material for new ones. At length, reaching the wall, generally in a state of dilapidation, which girds the city, and entering the gateway, where lounge a few squalid guards, he finds himself in a bazaar. This custom among Asiatic people of building walls and gates to their cities is as old as their civilization. The walls of a city stand as prominently in the Bible as Mount Zion. They were the protection of ancient cities even as they are to this day. They are looked upon with much veneration and their strong walls give



much comfort to the inhabitants. Hence Isaiah uses the expression, "Thou shalt call thy walls Salvation and thy gates Praise." And in Revelation we find the walls of the New Jerusalem adorned with all manner of precious stones and the twelve gates of entrance. David addresses the gates personally, saying: "Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: and the King of Glory shall come in." It is in the Eastern cities that we can come most into a sympathetic understanding of these majestic utterances.

As has been stated, most of the buildings of the cities are earthen. The market is usually built of brick, however, and arched over everywhere so one can not see the sky, with skylights here and there. The shopkeepers are usually Mohammedans. You see them at their prayers. They will stop their prayers and come and wait on you if you wish to buy anything and then go back to their prayers. When a Persian lady goes out to buy anything, she veils herself completely. Common people leave a little space for the eyes so as to see, but the noble ladies leave only small holes to look through. The cities are divided into wards, each ward with a name, but there are no names for the streets, and no numbers on the houses. If you want to find a friend, you must give the name of the ward, to which you will be directed, and then you will have to visit each house in the ward until you find the right one. After ten o'clock at night, policemen walk the streets and arrest any one they find abroad. If any one attempts

to run away, the policeman sets a dog on him. Each night of the three hundred and sixty-five in the year has an individual name. When any person is arrested the policeman asks what he is out for, and he will invariably say, "I went to see a friend and it got late." The policeman will then ask him what night it is, and if he can tell, he is allowed to go; if not, he is detained and maltreated until morning, when he must pay a forfeit or give a present to the policeman before he is released.

When one looks at a village it seems like one house, for the houses are built so close together. All the buildings are of earth, around them are orchards or vineyards, and around these are earth-walls fifteen feet high, so no one can enter. In the summer season it is very hot in Persia, and people sleep on the tops of the houses, which are flat. The houses are so close together that neighbors can pass from each other's housetops without going down, and you can walk on the tops of the houses over a great part of the village as well as on the ground.

Most of the Persians are very poor, and this poverty is attributed to two causes. First, business is poor and employment hard to get; second, taxation is great. As to business; there are no railroads in the country, and the traveling is on horseback, thirty miles a day. There are no large factories and companies to give employment to people, which accounts for so many living in constant idleness, or seeking in foreign countries for employment. Most of the business is farming,

but the land is owned by a rich class of Mohammedans who are called lords. Business in the cities is the open bazaar, where all methods of manufacture are exposed to the view of the passers-by.

The farmers and day-laborers are in a most deplorable condition, because all the land in the kingdom of Persia is owned by khans. Each khan owns from five to twenty-five villages. The peasants who live in these villages first have to buy a lot from their khan and build a house on it. Then every year they have to pay a tax on the house. If they keep cattle, they must pay a tax on every cow, buffalo, horse, or sheep. Every house has to furnish to the khan annually two chickens, a certain number of eggs, and about two hundred and fifty pounds of fuel, which must be of timber. This is, of course, very scarce in most parts of that dry, barren, and mountainous country. Many of the peasants have no timber at all and have to buy it to pay their khan. The khan furnishes the land, while the peasants have to furnish everything else that is necessary to produce and take off their crops of wheat, barley, or millet, and make the grain ready for use; then they are allowed to keep one-third of it, while the other two-thirds they must give to the khan for the use of the land. Besides all these things they have to pay the government taxes, which are not only double, but sometimes more than double the amount they have to pay to the khan. A common laborer receives about twenty-five cents a day for his work, which makes it exceedingly hard for him to support a family and to

pay the exorbitant taxes. When the collectors come to the village, many of the men will run away because they have no money at hand to pay their taxes. When a khan or lord returns from a journey and comes in to visit his village, the peasants all prepare to meet him at a certain distance from the village. They take with them an animal and at their meeting with their khan they cut its head off in the road, then place its head on one side of the road and its body on the other, which means, "O master, may the lines of thine enemies be thus broken or cut asunder before thee." Upon his arrival his peasant subjects bring him chickens, eggs, and fruit, and he and his servants feast at the expense of his poor, down-trodden subjects. Those that are at all in good circumstances he will try to find fault with.

This picture of conditions in Persia may seem overdrawn, for it hardly seems possible that in this enlightened and civilized age there is a spot anywhere on our beautiful earth that could be so down-trodden. Nevertheless, these are the conditions as they actually exist in Persia in 1910. Persia is the richest and yet the poorest kingdom in the world. Her people are living in abject misery and unenlightened poverty, while her royalty and nobility count their treasures by millions, and can bury their arms elbow deep in vases of pearls and other precious gems. That a change is necessary is quickly to be seen, but whether the remedy is to be a constitutional monarchy is not yet proved. Whatever the remedy, it is to be hoped that this ancient

realm will not eventually fall a prey to some of the great world powers, but that the land of poetry and roses may have as happy a future before her as she once had a glorious and mighty past.<sup>c</sup>

## CHAPTER IV

### MANNERS AND CUSTOMS OF THE PERSIANS

**P**ERHAPS in no other country in the world are there so many queer customs in every-day life as are to be found in Persia. Chief among these are the customs that attend matrimony. The population of Persia is made up of many different tribes, nationalities, and religions, each of which retains its own language, manners, customs, and peculiarities, and refuses to enter into any marriage compact with others. At present there are living in Persia Jews, Christians, Mohammedans, and many other tribes of different faiths, but none of them are allowed to intermarry without exacting concessions from the others that they are unwilling to make. Occasionally a Mohammedan will capture and carry off a pretty girl among the Nestorian and Armenian Christians, compel her to become a Mohammedan, and then marry her.

The Mohammedans of Persia marry very young, that is, from the age of twelve and upward. The early age at which maturity is reached and the desire of parents for an early marriage for their children is the cause of this. Sometimes parents in two families, in order to cement a perfect friendship between themselves, will betroth their children while they are quite young; and sometimes a man may notice that the

daughters in a certain family are naturally good, capable, and obedient, at the same time beautiful and healthy, and he wishes to secure the hand of one of these girls for his son. To make sure of this and to make it impossible for any other man to ever set eyes on her he gets her parents to consent to having them betrothed while they are yet children, and when they are grown the marriage is consummated. These motives are quite common among all the nationalities that live in Persia.

After the engagement has taken place it is customary among the Mohammedans for the affianced girl and boy or their parents to choose each a representative who meet, or else parents themselves meet, and decide how much money the boy shall pay to his intended wife if at any time after they are married he may wish to put her away by divorce. This money is called *kaben*, and the amount varies from ten to one thousand dollars, that depending largely upon the standing financially of the contracting parties. The sum being fixed, the two representatives or the parents of the engaged couple, as the case may be, go to their priest and have him write two letters of documental testimony, one each for the betrothed couple, in which the fixed amount of *kaben* is stated. These letters, called "kaben letters," are kept by each party to the compact, and whenever the husband grows tired of his wife or dissatisfied with her, he simply pays her the stipulated amount of *kaben* for her maintenance and is thereby divorced from her.

This makes it exceedingly easy to be divorced, and many evils result from it, so that the Mohammedans themselves, experiencing the evil consequences of this lax law, try to make divorces impossible by fixing as *kaben* something that can not be obtained. For example, they sometimes fix upon eight or more pounds of mosquitoes or house-fly wings as the *kaben* a husband must pay his wife if he would divorce her. This, of course, he can not pay.

Sometimes, instead of what has just been mentioned, or a sum of money, or a vineyard, or a field, they will write in the "kaben letters" that if a husband would put away his wife after they are married he must give her an arm or a foot. This also being impossible to furnish, if the husband really wants his wife divorced, he will so abuse her that she will be obliged to say *Kaben em halal*. *Janim azad*, which means, "I make my *kaben* legitimate to you. Now let my soul be free." She will then be divorced and glad of her escape.

A Mohammedan is allowed to marry four wives. All four marriages are legal and all four of the wives are considered to be on an equality with each other. He is expected to love them all equally well, and can divorce any one of them or all of them at his pleasure. Mohammed, to check the frequency of this practice, decreed that a wife divorced for three successive times should not be taken back a third time by her husband until she had been married to another man and divorced by him. After that her first husband could



marry her again. While a Mohammedan is limited to four legal wives, there is another kind of wife or concubine called *seka*. The number of these that a man may have is unlimited; he is allowed to have as many of them as he wishes and can get. There are several reasons why the Mohammedan believes in plural marriages. First, they believe it is a sin for any woman not to be under the law of marriage, and according to their religion man is regarded so vastly superior to woman that it is perfectly proper for him to rule over many of them; and dominant over these reasons, whether they recognize it or not, is, no doubt, the natural depravity of human nature, making laws both in religion and morals to suit its inclinations and fitting its beliefs to its desires.

After these "kaben letters" have been written and sealed by the priest, a few days are allowed to pass before the parents of the two contracting parties meet to decide upon the amount of money to be furnished by the bridegroom's father for the purchase of clothes, or *parcha*, and to appoint a day for the wedding, or rather for its beginning. All this arranged, both parties go to the city, where the bride's mother, at the expense of the bridegroom's father, buys as much clothing as she can for the bride. The reason the bride's parents have for buying as much as possible for their daughter is that they, or particularly the mother, feels that her daughter is now going to a strange place to live, and that if she should need more clothing in a short time after her marriage she would

be too bashful to ask for it. So her mother, now that she has the opportunity, provides her with enough to make her feel happy at the thought of her marriage and to last until she becomes sufficiently acquainted in her new home to ask for what she needs. After this the bride is busy making her trousseau, or *parcha*, as the Persians call it. Sometimes she calls in her friends to assist her, and at the end of two weeks everything is ready. About two or three days before the appointed day of the wedding the bridegroom's father sends out his heralds to the surrounding villages and towns to invite her relatives and friends to come to the wedding.

It is customary among the Mohammedans to provide the heralds with apples, roses, cloves, and other aromatic things. When they are going to invite a person, they present him with an apple or a clove and then extend him greetings from the bridegroom's father with much flattery and many embellishments, ending with the statement that "he sends his love and asks you to come to the wedding." To this he may reply, *Allah mubaraklasen*, which means, "God bless it, we will try to come." Should the bridegroom's father invite any one who is of higher rank than himself, such as an official dignitary, he would not send heralds to such an one, but would go himself, carrying with him a present suited to his rank. This he would present to him and in a delighted and appropriate manner invite him to the wedding. This person of higher rank may in turn send a valuable present.

Among the higher classes of Mohammedans who live in the cities and are very wealthy, sometimes the weddings continue over an entire week. They have long weddings because they are rich and wish to add to their reputation of wealth and superiority. Several male cooks are employed and every one who is invited attends the wedding every day during the whole time, and all are provided with good substantial meals, consisting mainly of rice and meats. Several couples of musicians are employed for the entertainment of the guests. Also some gypsies to dance and a number of jugglers of superior skill who make sport and amusement for the crowd by their tricks of extraordinary dexterity. Some storytellers, singers, and players on different kinds of musical instruments also add to the merriment. Sometimes prominent wrestlers are also secured and crowds of guests witness their feats of strength, the victorious one receiving a prize provided by the bridegroom's father. These performances are arranged in a sort of program for each day, and in the evenings there is a display of fireworks. None of the women guests are present at these sports, but may watch them from the housetop. Even when the wedding continues for more than a week, the bride is brought to the house of her father-in-law on the fourth day. No matter how close the bride's house is to that of the bridegroom, she must ride there on horseback, for that is the custom. In the afternoon of this fourth day all the musicians and a crowd of people, some mounted on horseback, others walking, form a large

procession and proceed to the house of the bride, where they are welcomed with a volley from guns and pistols. A little feast is now had at the bride's home while she is being dressed in other apartments for the short wedding journey. Her lady friends perform the duties of maid, and she is arrayed in her new bridal costume and covered with two veils called *Charkat* and *Turma*. The former is a scarlet veil which covers her entire body except a small space in front, which is covered by a beautiful thin white silken veil, the *Turma*. No one can see any part of her except her feet, and when she appears on horseback, it is simply as a graceful red figure. At this time the streets and housetops are crowded with joyful spectators. When the bride is ready, the musicians play a sorrowful tune while she bids farewell to her parents, who kiss her and pronounce their benediction upon her and fall to weeping when she is put upon horseback. As soon as she is mounted the musicians change their tune from a doleful to a happy one, while another volley from the guns and pistols pierces the air. Her father-in-law throws a handful of copper money upon her head to show that he intends to be liberal with her.

A bride is not allowed to speak with her mother-in-law or father-in-law or any member of the family who is older than herself, and very little with their neighbors. Neither she nor her husband ever address each other, except when quite alone, by their names. Nor do they ever speak of each other by name, but as "he" and "she."

At home the bride must have her head covered with a veil of about two square yards, one end of which covers her mouth close up to the nose and is called *yashmak*. When she goes out, the entire person must be covered. If asked anything by her father-in-law or mother-in-law, she either replies by signs or through some child or friend present. She is not allowed to eat with her father-in-law or mother-in-law, but must wait upon them. After they have finished their meal, she may eat with the children of the family or with her husband. She must live in this way for a long time. After several years she may speak with her mother-in-law, but never with her father-in-law.

When a child is born to the newly married pair, which is generally within a year or two, if it happens to be a boy, there is joy beyond measure, and the young mother is greatly praised and considered a very fortunate woman. Should the child be a girl, the rejoicing is not so great, but they say: "That is all right. The next one will be a boy, and it is good to have a daughter first, to grow up to help mother take care of her younger brothers and sisters." When a child is seven days old, a number of ladies come to visit the mother, some taking with them either a dish of food or a piece of cloth about two yards long. The food is eaten by the family. If the child be a girl, they congratulate the parents, saying, "May the foot of your maid be blessed (that is, may her coming into the world be a blessing), and may God preserve her to you. We hope the next one may be a boy." Should

the child be a boy, they may say, "May the foot of our young man be blessed. May God spare him to you and make him like hair that is never exhausted, but grows again when cut or pulled out. May God not think one son enough for you."

It is considered a shame for a man to speak of any of his wives when in company with other men. They may speak of everything else, but never allow their conversation to turn to their own domestic affairs. At their gatherings they like best to discuss their religion, and next to that is politics, which they discuss with great enthusiasm. They know very little of history, and their knowledge of art and philosophy is also quite limited. What little they do know of these latter subjects they have learned from the Europeans who are teachers and instructors in their principal cities, and especially in their capital city Teheran. They have one weekly newspaper published in Teheran, which they of course read. If any one among them can quote or recite poetry in the course of their conversation, he is much admired, for they are great lovers of poetry. In this respect they think the Persian language excels every other tongue; so musical is it and rich in idioms, rhymes, and vowel sounds that Mohammed once said that he would ask that their language might be the language of paradise.

When a prominent man comes to visit certain persons that are gathered together, if he is of higher rank than they, as he enters they will all arise and continue standing until he is seated. Then they resume

their seats and the visitor exchanges greetings by bowing to each one present according to his rank. Immediately after this a water-pipe for smoking is presented to him. Their pipes are so arranged that the smoke goes through water first, which purifies it before it is taken into the mouth. One pipe is used for several persons. When one has finished smoking, the pipe is passed to the one who sits next to him, and so on until all have smoked. When all have finished smoking, tea, coffee, or fruit may be served. But suppose a dinner consisting of rice is to be served, then it is brought in on small copper trays. They begin eating at once, using all five fingers in doing so. Of course, it is not uncommon among the people of Persia to eat with their fingers, but to see Mohammedans grasping whole handfuls and eating it is quite a sight. They use all five fingers because they say God has made them all and it is a sin to use some and not all of them. When they have eaten, a servant comes with warm water, and going to the person of highest rank, will hold an empty vessel before him in one hand, while with the other hand he will pour water upon the hands of the guest. When the guest of honor has thus washed his hands, the servant goes in the same way to another, and so on until all have washed their hands. Rice cooked as the Persians cook it is said to be very delicious and much liked by the Turks and Arabs as well, but the two latter peoples abhor the way in which the Persians eat it. This distinction in table manners

shows that civilization is a trifle advanced with the Arabs and Turks.

Mohammedans who can read and write always have a pair of scissors in the ink-case that they carry in their pockets. When they write a letter, they always trim the margins of it, for tradition is current among them that if they did not cut the margins of their letters their wives would be untrue to them. Having put their letters into envelopes with their edges properly trimmed, they always seal them with a seal that most of them carry in their purses.<sup>d</sup>



# TURKEY

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## CHAPTER V

### EARLY HISTORY OF THE OTTOMANS

**M**IDWAY between Europe and Asia, having the Black Sea upon the north and the Mediterranean Sea upon the south lies Turkey. In one sense the center of the Eastern Hemisphere, this country, by its geographical position as well as its political importance, is the "hinge" of the continents. Comprising in Europe 63,850 square miles, with a population of more than four millions, and in Asia 729,170 square miles and a population of sixteen millions, there are to be added to the area 798,860 square miles in Africa, having a population of 7,817,265, making a grand total of about 1,652,533 square miles and 33,000,000 people. This entire country, including its dependencies, is known as the Ottoman Empire.

The significance borne by its geographical position has been, almost since its first existence as an empire, sustained by its political importance in the affairs of Europe and Asia. For this reason—and equally whether we consider it in its palmy days under its monarchs whose achievements have become matters of high consideration in the history of the world, when it was the "Sick Man," or at the present time when it

is coming out into the light of civilization and taking its place in the great march of progress, it challenges the attention of humanity everywhere—Turkey may not improperly receive the title which we have ventured to give it, the “hinge of the eastern continents.” Shorn by the exigencies of war and the devastation of foreign hosts of much of its ancient dominion, the Ottoman Empire at present comprises Albania, Macedonia, and the southeastern portion of the Balkan Peninsula in Europe, Asia Minor, Eastern Turkey or Kurdistan, Mesopotamia, Syria, and Southern Arabia in Asia, including the holy cities of Mecca and Medina, Egypt and Bulgaria as tributary states, and in nominal subjection the large African province of Tripoli.

✓ The religion of the Turk is Mohammedan. He believes in one God, Allah, and Mohamet, his prophet. The simplicity of his faith and the spirituality of its practice, involving devout prayer to one Supreme Being several times in the course of the day, does produce certain ennobling effects. The Turk faithfully follows out his religious obligations in a way which might put many Christians to shame; and he is sober in regard to wine, as strictly enjoined by his scriptures, the Koran. But the exceedingly coarse nature of the heaven which Mahomet promised to his faithful disciples is such as to undo all the good effects of their abstinence here. Eating and drinking and all sensual delights, are what the Turk looks forward to when he shall be clothed with his new body, as the reward of the virtues he is commanded to practice on

earth; and it is not at all sure, indeed it is more than doubtful, whether his wives and daughters will share this bliss. Thus the domestic affections are unsupported by the spiritual hopes which nourish the beautiful blossoms of love in a Christian home. His paradise is at best a very questionable one in point of goodness, and such as it is, he looks forward to it selfishly.

Some of the leading articles of belief are: 1. There is but one God. 2. There are angels of various ranks; among them a fallen spirit, Eblis, driven from Paradise for refusing to worship Adam; also inferior spirits, liable to death, called Genii and Peris. 3. There are six great prophets—Adam, Noah, Abraham, Moses, Jesus, Mohamet. 4. There is a hell called Jehennam, and a Paradise of wondrous beauty, full of sensual delights. 5. Men have no free-will; but all things are ruled by an unchanging fate—a doctrine tending at first to kindle reckless fury in battle, but in the hour of peace a source of corroding indolence.

Devout Moslems practice four great religious duties: 1. Washing of curious nicety, followed by prayers five times a day, with the face toward Mecca. 2. The giving of one-tenth toward charity. 3. Fasting from rise to set of sun during the thirty days of the month Rhamadan. Pork and wine are specially forbidden at all times. 4. A pilgrimage to Mecca at least once in a lifetime, which, however, may be performed by proxy.

As the time for the resurrection approaches, the sun will rise in the west; beasts and inanimate things

will speak; and, finally, a wind will sweep away the souls of those who have faith, even if equal only to a grain of mustard seed, so that the world shall be left in ignorance. After this shall come the last day. Then forty years of oblivion followed by the resurrection.

Next the day of judgment, when the righteous shall enter Paradise, and the wicked hell; both, however, having first to go over the bridge *Al Sirat*, laid over the midst of hell, finer than a hair, sharper than the edge of a sword, and beset with thorns on every side. Upon this uncomfortable thoroughfare the righteous will proceed with ease and swiftness; but the wicked, probably overweighted by their sins, will be precipitated headlong into hell—a place divided by the Koran into seven stories or apartments, respectively assigned to Mahometans, Jews, Christians, Sabians, Magians, idolaters; and the lowest of all to the hypocrites, who, outwardly professing religion, in reality had none.

To Arabia is given the rare distinction of having produced this prophet Mahomet, and it is for this religion that the Turks have proceeded on their course of massacre and cruelty on the Eastern Hemisphere. How it came to be adopted by the Turks as a national religion is quickly told. The Arabians who followed Mahomet were called Saracens. The kings or rulers of the Saracen Empire were called Caliphs, and resided at Bagdad, a splendid city which they built on the river Tigris, in Mesopotamia. These Caliphs extended their empire over a considerable part of Asia

and Africa and some portions of Europe. To the north of Mesopotamia there were several tribes of Tartars, among which were some called Turks. These were daring warriors, and such was their fame that the Caliphs induced many of them to come to Bagdad and serve as soldiers.

In process of time the Turks acquired great influence at Bagdad and finally overturned the Saracen Empire, made themselves masters of nearly all the Saracen possessions, and adopted the Mohammedan religion. Thus the Turkish Empire became the successor of the Saracen Empire, and included in its dominions Asia Minor, Syria, Palestine, and other Asiatic countries which the Saracens had wrested from the Greek Empire. In the year 1356, the Emir (a Turkish name for commander) Solyman crossed the Hellespont and seized a castle on the European shore. This event marks the first firm footing gained by the Turks on European soil; and they have never since lost their hold. The Turks, however, are a distinctively Asiatic race, both in their origin and in their manner of life.

It will not be necessary here to trace the line of conquest by the sword that has made up the history of Turkey, nor to go into detail regarding their European possessions and their great capital Constantinople. Of greater importance are some of the problems that Turkey has offered from time to time for civilization to solve. Perhaps the first and greatest of these has been the Armenian question. It was this question that brought about the Russo-Turkish War, at the end of

which the Treaty of Berlin imposed upon Abdul Hamid II. the task of re-establishing the empire and inaugurating reforms in government. ✓

The financial condition of the country was in a demoralized state. The regular expenditures exceeded the income, and the currency had depreciated. In fact, the whole business interests of the empire were disorganized. The Sultan entered upon his task with unquestionable sincerity, and appointed men of ability to assist him in establishing needed reforms. It was about this time that trouble commenced in Egypt. Ismail Pasha was deposed by the Powers interested in the construction of the Suez Canal, and his feeble son, Tewfik Pasha, was made his successor. The pressure brought to bear on the country by the Powers, demanding interest on the bonds placed there, caused the creation of the National party, who desired the absolute independence of Egypt. This party under the leadership of Arabi Pasha, caused an uprising of the soldiers and compelled the Khedive to change his ministers, to establish a new constitution, and to create a parliament. Arabi Pasha himself became Minister of War.

The rebellion spread to Alexandria, where the English consul was severely wounded and many European citizens murdered, whereupon the English navy bombarded the city. Arabi Pasha was forced to resign, but, being supported by the army, he continued to rule the land. England sent an expedition against him under General Wolseley, defeating him, making him a prisoner, and sending him to Ceylon.

The occupation by the British of Egypt caused ill feeling on the part of the Turks, as the Sultan desired to reclaim this lost dominion. The feeling against English encroachments on what was considered Turkish territory did not diminish and it furnished an excuse for a more stringent government in some of the other provinces. Immediately consequent to the trouble in Egypt, followed the rise of the Mahdi in Soudan. This revolt on the part of the Arabs was directed against the Sultan, as the Arabs had become jealous of the position held by the Sultans as Caliphs of the Moslem world.

El Mahdi was successful in defeating four Egyptian expeditions sent against him and captured Khartoum, killing General Gordon, the famous English leader. This added considerable force to the determination of Mohammed II. to identify himself still more closely with the distinctively Moslem element in his empire. His principle, therefore, was to satisfy the Mohammedans and to hold strict rule over the other sects in his domain, accordingly, he commenced a systematic course of developing the Moslem power and prestige at the expense of the Christians.

The feeling of hatred, and the continued oppression directed toward the Christians, naturally caused a desire for freedom on the part of the oppressed. The Armenians were making every effort to secure an independent government for Armenia, such as Bulgaria, Roumania, and other provinces had secured. The young Armenians who had been educated in the schools of

Germany and France had become acquainted with the stories that marked the revolutionary period of the eighteenth century. Lacking, however, the substantial basis for careful investigation, they sought to kindle a flame in the hearts of their fellow-countrymen against the Turkish oppression and to gain the sympathy of the great Powers of Europe. This for a long time they failed to do. Finally, being unable to endure longer the heaped-up insults and atrocities of the Kurds, who had harassed them for years, the prosperous Armenians concluded that some decided act must be done by themselves to gain the attention they desired. Consequently, hundreds of placards were posted in all parts of the country denouncing the Turkish government. Arrests soon followed, and at trials, tortures of the most atrocious kind were used to extort confession of guilt against others. Then there came the terrible massacre of Sassun, situated only one hundred and fifty miles from the Asiatic border. It is claimed that before hostilities could be coped with, thirty-five thousand Armenians were killed. Turkish Armenia is about the size of the state of Iowa, having an area of 60,000 square miles and a population of about six hundred thousand Armenians, which number is greatly surpassed by the Turks within the state. The remainder of Armenians are scattered all over the empire, which makes any united action for self-government almost impossible.

Ancient Armenia has varied in extent at different times, even bordering on the Mediterranean Sea dur-



ing the Crusades. It included the southern Caucasus, which now contains a large, growing, prosperous, and happy Armenian population under the Czar.

We can not here attempt a discussion of the Armenian question, beyond a bare reference to its possible solution, which is threefold. First, Russian annexation, for which the Armenians themselves are praying, and which Russia is prepared to execute at a moment's notice; second, Armenian independence like that of Bulgaria, which, as has been shown, is an impossibility. The other method is radical and vigorous administrative reforms, which the Powers of Europe can, if they will, initiate.

Asiatic Turkey comprises a heterogeneous population of different races. Of the Turks there are the Osmanlis and Turkomans. Then there are Slavs, Romans, Arnauts, Syrians, Greeks, Armenians, Jews, Arabs, Druses, Gypsies, Tartars, Circassians, Kopts, Nubians, Berbers, etc. Of these, the Greeks and Armenians are traders. The Turkomans and Kurds are herdsmen and nomads. The Slavs, Romans, and Albanians are the chief agriculturists in Europe as are the Osmanlis, Armenians, Syrians, and Druses in Asia.

Scutari, which is across the Bosphorus and in Asia, was the location of the hospitals during the Crimean War. It is from Scutari that the caravans depart for the desert. Here there is a picturesque object called Leander's Tower, or the Maiden's Tower, which has a legend attached to it. According to this legend, one

of the Sultans had a lovely little daughter, of whom he was so fond that he was anxious to know what the Fates had in store for her in the future. By means of astrology, the child's nativity was cast; and the reply was, that, if she survived her sixteenth birthday, her life would be long and happy. But she must beware of all serpents. The Sultan accordingly caused a tower to be erected, in which was centered everything that could be procured for her pleasure and comfort, and she was placed within it, not to leave until the time was fully passed.

The eventful day arrived, the fair princess was dressed handsomely, awaiting her father's coming, who was to release his child from the prison in which paternal love had placed her. She was looking for the Sultan when she saw a small basket covered with fresh leaves, standing on a ledge which surrounded a pretty garden that had been contrived for her, such offerings being common among people who felt an interest in her fate. With girlish pleasure she ran to fetch the gift, and, reaching it, sat down to examine its contents. When the Sultan came, he rushed up, surprised at not being met by the princess—and found her arrayed for the occasion, but seemingly asleep. He called to her, "My child!" No answer. An asp that dropped from the basket revealed that hers was the sleep of death. The serpent had been concealed among the flowers.

In Scutari, too, one sees at their best the dancing and howling dervishes. To see thirty-four of these

strange fanatics of different sizes, ages, and degrees of corpulence whirling about in a sort of waltzing step, which their bare feet perform skilfully to the sound of the music of a reed flute, is certainly a strange exhibition, particularly when one reflects that it is all done in the interests of religion. With the howling dervishes the process consists of fierce invocations, heard in the midst of thick, stifling incense, with quaint, wild ejaculations of "Oh, Mediator!" "Oh, Beloved!" "Oh, Advocate!" "In the day of judgment," etc. This program sounds strange enough, and much unlike the performance of human beings; and at length the dervishes howl out their "*La illah—illah la!*" as if they were turning into wolves; while the motion of bending and gesticulating, which is performed to music at the same time, becomes mechanical and sometimes almost epileptic.

Life among these Turks is very much the same that it is in other oriental lands, or rather the lands of the Near East. In Turkey, as in Persia and all lands of the Mohammedan religion, the men are allowed several wives, and a great part of their time is devoted to their harems. It is said that the Turkish women in general are very fond of harem life, on account of the care they receive, and the beautiful clothes lavished upon them. We can readily see how this is true, for they have always been accustomed to this sort of life and been taught to believe that they have no souls and that there is no future life for them. This theory is said to have an effect both ways. The men, believing this,

try to give the women of their harems as happy lives as possible, and the women, having been taught this, think it incumbent upon them "to gather the roses while they may," and they enter into complete enjoyment of sensual and luxurious pleasures. There are exceptions, however, and there are noble women in the harems as well as elsewhere; and what the women have done to bring about recent political reforms, we shall show before we have finished with Turkey.

The Turkish merchants are a picturesque feature in Turkish life. The shop-keepers all sit upon their platform counters robed and turbaned, looking as if they had been acting stories from "The Arabian Nights" in private theatricals the night before, and had not yet had time to change their clothes. They are always sitting cross-legged, generally smoking and half-dozing. Donkeys pass and bump up against the door-post, thieves run by pursued by angry soldiers with drawn and flashing sabres, the "Sick Man" himself rides past, sad and hopeless, with the ambassador at his elbow; but nothing moves the calm self-possessed shop-keeper, in his white and green turban.

Up to a very recent time, one of the great hindrances to improvement in the condition of women has been the importation of Circassian slaves. Instead of Turkish gentlemen intermarrying with the daughters of families of their own class, an influx of strange wives perpetually took place, who had no fathers and brothers on the spot to take an interest in their welfare. In Christian civilizations, the intermarriage of

families is the great cement which binds society together, causes men to help one another, and to love and protect not only sons, but nephews, cousins, and daughters' children. When a man brings a strange slave-wife, none of this takes place. This practice, however, has been abolished throughout the empire, and Turkish men now marry out of families of their own rank and nationality. Although this custom has been in practice hardly more than three decades, its influence for better things is already observable.

Not to Turkey can any one look for aught that is great in literature, science, or art. In military courage and capacity she has shown herself never to have been deficient; but when we have said this, we have said all. While other countries near her, especially in Europe, have been pressing onward in civilization, she has remained stationary, indeed rather retrogressive than otherwise. The barbaric character of the Oriental has been manifest throughout all her history. But there is hope. Already the organization known as the Young Turks has done wonders, and, if Japan accomplished great things in thirty years, we may look for some progress for Turkey. It is safe to prognosticate that a quarter of a century hence, Turkey will have forged far to the front in her march out into the light of civilization and will have taken a respectable place among the other nations of the world.<sup>e</sup>

## CHAPTER VI

### THE REGENERATION OF TURKEY

**H**OW could a country like Turkey change in a day from absolutism to a constitutional monarchy without shedding a drop of blood? Who are the leaders who have effected this change, and what is the change? What really is the constitution of which we hear so much?

Even Turkey has had its heroes of freedom, and the greatest and noblest of these was the author of the constitution, framed in 1876, which the Sultan was forced to pledge himself to execute in the last week of July, 1908. This constitution was the Midhat constitution. It was for this constitution that Midhat Pasha, Abdul Hamid's first Grand Vizier, was banished from Turkey. And finally Midhat was a martyr to his constitution, having been put to death in the fortress of Taif by the Sultan's order on May 12, 1883.

The old, musty document of more than thirty years of age was, with its author, the embodiment of the spirit of the "Young Turks" and the Committee of "Union and Progress." Midhat, in his struggle for the promulgation of his constitution and the welfare of Turkey, made and unmade Sultans. First he deposed the Sultan Abdul Aziz, whose degradation of

Turkey has been surpassed only by that of Abdul Hamid. He placed on the throne Murad V., Abdul Hamid's elder brother. Murad, it is claimed, was insane, and Midhat put Abdul Hamid in his place, pledged to promulgate the constitution and with the understanding that if Murad recovered his mind he should recover his throne. But Abdul Hamid kept Murad off the throne, buried Midhat's constitution, and destroyed its author.

Around Murad V. as long as he lived, and ever since around Abdul Hamid's younger brother Reshad for Sultan, have rallied the heirs and party of Midhat, which are the Young Turks. The recent triumph was therefore that of the followers of Midhat, though in Turkey any one who acknowledged that he was a partisan or friend of Midhat was either banished or imprisoned or assassinated, for no man did the Sultan hate and fear so much as he did Midhat Pasha. But the founder of the Turkish constitution, we are told in the Ottoman journals, was revered and honored by every honest, patriotic Turk.

Thirty-two years ago, when Abdul Hamid came to the throne, Midhat was the idol of the Young Turks, and especially the *softas*, or university students. Almost every Turk who was banished for any cause to the great cities of Europe at once became an adherent of the cause of Midhat, and within the last ten years there has grown up a chain of committees reaching from London to Salonika. In some places it was the Committee of Union and Progress, and in other places

it was the Young Turks, but the two parties always affiliated. One of the most important of these committees of Young Turks is that of Union and Progress in Paris, at the head of which is the young Prince Sabaheddin, a near relative of the Sultan. The work of the committee has been in two directions,—to publish literature advocating the cause of freedom in Turkey and to harmonize Christian and Mohammedan in the empire.

The journals of Turkey are naturally jubilant. *El Lewa*, of Cairo, Egypt, one of the most important and influential of the Pan-Islamic journals, says, in its leading editorial, Aug. 7, 1909:

When the constitution was proclaimed in the Ottoman Empire, the birthplace of the warriors and heroes, there flashed out of the darkness a light, a new divine assistance, which guarantees the peace and safety of the race and which restores to the Ottoman Empire its power and glory. We congratulate those who at the risk of their homes and lives struggled in silence and secrecy for freedom and independence because of their faith in eternal justice. At last they have dispelled the thick mist that has so long surrounded them, overcome all opposition and removed every obstacle from their path, but even more do we congratulate those heroes who were exiled and lived away from their fatherland in a condition of misery at times so pathetic that it would have melted a stone, they who have tasted the bitterness of hunger and fear and were encompassed by spies and dogged by the hounds of a ruthless government, and they who were herded together in prisons and subjected to nameless tortures, yet their hearts were not filled with terror, nor their cries for freedom silenced. We



congratulate individually and collectively all the heroes and patriots of Ottoman freedom, for they have given the civilized world a lesson in prowess and progress and taught it how to place the principles of human equality above all quarrels of race, creed, and color.

The press at Constantinople is agitating the matter of erecting before the Parliament building, that the Sultan now proposes to build, a statue of the late Midhat Pasha. This agitation is being taken up by the friends of the Pasha and his followers, the Young Turks.

Although the revolution in Turkey was initiated in peace and has been called the "Bloodless Revolution," the events of the weeks that followed brought their baptism of blood. It was hardly to be expected that Sultan Abdul Hamid should accept quietly the deprivation of absolute authority. There were others also who were strongly opposed to the domination of the Committee of Union and Progress. The Liberal Union Committee, representing the Greeks, some non-Turkish Moslems and certain of the old Turks not in sympathy with the new government, abused and opposed the other committee in every way possible. Kiamil Pasha was a leader in this opposition. These elements with the secret aid of the Sultan sowed the seed of revolt among the soldiers. It was easy to appeal to their Moslem fanaticism and persuade them their religion was in danger. Hence the mutiny of April 12, 1909, and the demand for a change in the offices of grand vizier, minister of war and president

of the chamber. Animosity against the members of the Committee of Union and Progress was specially manifested, Refik Pasha, Minister of Justice, being killed and Arif Bey, commander of the cruiser "Assari Tewfik," lynched for ordering the guns of his ship trained on the Yildiz Kiosk in order to subdue the mutineers. The Chamber of Deputies was unable to muster a quorum, the members being apparently too terrified to fulfill their duties. For two days the First Army Corps, to the number of twenty thousand, held control of Constantinople. Tewfik Pasha was appointed grand vizier by the Sultan. Salonika, the location of the Third Army Corps, was the starting point of the revolution, and the soldiers there promptly prepared to advance on the capital, under the leadership of Enver Bey. As they approached Constantinople the strength of their party was evident by the effect produced on the reactionaries who made endeavors to conciliate them. The Parliament, which had adjourned to San Stefano and was holding its sittings there, issued a proclamation declaring that the advance of the army was in accordance with the aspirations of the nation, and any opposition would be severely punished. The movements of the investing army were well organized and on April 24 it entered Constantinople. Tewfik Pasha and his cabinet at once offered their resignations, and Nazim Pasha, in charge of the troops within the city, coöperated with the leaders to avoid a conflict. For several days thereafter the soldiers deserted the garrison and joined

the army, which consisted of Turks, Greeks, Albanians, Bulgarians, Moslems, and Christians, all fighting for a common cause. The only serious resistance was from Salonikan chasseurs, who formed the Sultan's body-guard and had presumably been bribed. They had been appointed by the Young Turks party and were regarded as traitors. Their barracks were finally captured and those who refused to surrender were shot. The garrison in Scutari, numbering four thousand men, also refused to capitulate, and threatened to bombard the city, but sixty big guns placed in position had a subduing effect and the garrison was disarmed. The Sultan gave express orders that no defense of his palace, Yildiz Kiosk, should be made.

On April 27, Abdul Hamid, II, was deposed and his brother, Mohammed Effendi, made Sultan under the title Mehmed V. Since his appointment by Parliament he has continued to live at the Dolmabaghtche Palace on the Bosphorus—where he was so long virtually kept a prisoner by Abdul Hamid, without whose permission he was not permitted to leave the grounds. According to the Mussulman law he is legally the successor to the throne of Turkey, and his election was therefore approved by the Sheik-ul-Islam, the head of the Mohammedan faith. The decree of deposition read before the National Assembly by this dignitary declared that Abdul Hamid's acts were contrary to the Sacred Law. The new ruler took the oath at the War Office and then went to the Parliament House. Chefket Pasha, who commanded the

troops in their advance on the capital, won general approval by his conduct of affairs after arrival there. Two hundred and fifty mutineers were court-martialed and executed, and Nadir Pasha, intimate adviser of the ex-Sultan, was hung on the Galata Bridge. Abdul Hamid, on being informed of the decree of deposition, begged for his life and asked that he and his family be permitted to retire to the Cheraghan Palace, where he was born. The Young Turk leaders, however, considered it wise to convey him to Salonika, where, with eleven of his wives, a son, and two daughters, he is housed in a large dwelling with high-walled grounds.

On May 10 occurred the coronation of Mehmed V. In a small mosque, attached to the Ayoub Mosque, the sword of Osman was girded upon the Sultan amid the chants of priests and with solemn ceremony. For the first time Christians were admitted to the mosque and allowed to witness the event. An American and an Englishman, both in the Turkish service, were present. After this immemorial rite was performed, the Sultan, attended by the Sheik-ul-Islam, the grand vizier, the members of the cabinet, the chiefs of the army, and the two higher grades of Ulemas, drove to the Top Kapou Palace, to kiss the robes of the Prophet. The day's ceremonies were completed by the plowing of a furrow by Mehmed V. on the lawn of his palace. It is an ancient test of soundness of body and taken to indicate his fitness to bear the burdens of empire. As the act consisted of holding the plow

handles for a moment while two horses dragged the plow a few yards, the test was simply symbolical. The combination of Eastern and Western customs in the coronation proceedings was notable. After the sword of Osman had been girded on the sovereign, there was an outburst of applause from the people and a salute from the troops, while a chorus of boys chanted Midhat Pasha's "Hymn of Liberty." The Sultan stood upright in an open carriage of modern style, made in Paris, and the procession back to the palace was led by an armored automobile carrying a machine gun. Mehmed V. is said to be the first beardless ruler of his line, wearing only a pointed mustache. He is also the first Sultan in four centuries who has had blue eyes and fair hair. He was dressed in Western uniform of olive green khaki. He was born November 3, 1844, and is two years younger than Abdul Hamid.

The new Sultan, who ascends the throne after an imprisonment in a palace for thirty years, is in his sixty-sixth year, and the third son of Sultan Abdul Medjid. His eldest brother reigned as Murad V., but was deposed in August, 1876, on the ground of insanity, being succeeded by Abdul Hamid II. Reshad reigns as Mehmed V. Mehmed is short for Mohammed, it being considered inappropriate to adopt the Prophet's precise name. The new Padishah, according to a description of his person, which is no doubt authentic, is tall and well-proportioned, but inclined to stoop. His features are regular, but he

has a hooked nose like that of Abdul Hamid. His manners are very gracious and easy, and he is exceedingly generous and kind. He is not at all fanatical, but is sincerely religious. He has two wives who are well educated and they dress in the French fashion. Reshad is a man of excellent intentions, but rather weak will, who has passed the greater part of his life under duress, surrounded, however, by the enervating influences of idleness, luxury, and the harem.

Reshad has, notwithstanding his long imprisonment, kept himself in touch with the progressive movements of the time and sees nothing, he declares, incompatible between political freedom and the sacred law of the Mohammedans. Shortly after his being proclaimed Sultan he expressed himself as follows to a newspaper correspondent:

“I am pleased to become the first constitutional sovereign of Turkey. Doubtless my successor will improve upon me, but you may rely upon my doing my best. I also have suffered oppression, and can, therefore, enter into the feelings of my fellow sufferers. I have ever been a convinced and ardent supporter of the cause of enlightenment, liberty, and progress. From my earliest years, while faithful to the precepts and teachings of the Koran, I have been an advocate of a constitutional charter and parliamentary institutions. I am a firm supporter of the policy of Young Turkey, and in the full enjoyment of political freedom I see nothing incompatible with Mohammedan sacred law.”

The part that the Turkish women took in the revolution was a surprise to the civilized world.

Turkish women have been looked upon as oppressed and wretched individuals, secluded in harems, devoid of education and subjected to the lust and cruelty of their husbands. It is Mrs. Kenneth Brown, before her marriage to an American author a Greek girl born and raised in Constantinople, who tells us that they are happier than American women and that the better class of Turkish women are of higher culture and intellectual development than their American sisters of the same class. And it is gratifying to know that this condition is due largely to the education they have received of noble American women who have been working among them for the last half century. Their higher culture, Mrs. Brown says, is due to the fact that they have had more leisure than American women on account of their simpler lives, and that they have taken advantage of this leisure for reading and study. They are deep thinkers, too, and very practical. More than all else they are highly esteemed by the men of the nation and have great influence over them.

It was on account of this latter fact that the Young Turks realized very early in their organization that if they were going to make a success of their plans, they must enlist the coöperation of the Turkish women. One of the foremost of these women is Refeka Hanoum, daughter of Kiamal Pasha, now about fifty years old. She was born wealthy and the daughter of a powerful pasha, and "life might have held for her the fortunate lot of wifehood and motherhood, had she so desired. But at the age of eighteen the

young *hanoum* announced to her father that she would not marry, but would study and devote herself to helping uplift the women of her race." And how well she has done this only those who have lived with her and seen the results of her efforts can tell. She was the first woman to be enlisted in the cause of the Young Turks. In her interview with Mrs. Brown she said that the women were taught, before they were given important work to do, political economy, the natural resources of their country, the history of other nations, and what it would mean to have a constitution and a free press. One of the women early interested in the cause was a sister of the Sultan, who had been a pupil of Refeka Hanoum. Once having gained her there were many more adherents in the Padishah's very harem. It was necessary to win over the army, and in this task the women were the most active. Letters and important documents were passed from hand to hand and from harem to harem until they finally reached the one for whom they were intended. For this and some other tasks the beauties of the harems were indispensable. Refeka Hanoum says that "there was in the palace a Circassian of extraordinary beauty whose charm was so great that everyone felt it. She had to sacrifice her reputation to the cause, and if there were saints in the Mohammedan religion she would be canonized. All the difficult tasks inside the palace were entrusted to her, and thus she was supposed to change lovers as the year changes months. If we had chosen a less beauti-



ful woman," said Refeka Hanoum, "the usurper might have become suspicious; but a woman with her beauty can easily be supposed to entrap men; and thus he only smiles when he hears that another has fallen a victim to her charms. Perhaps some day he will find out the truth, and she will die suddenly."

Shortly after Refeka Hanoum spoke these prophetic words, the newspapers recorded the murder in the Sultan's harem of a beautiful Circassian odalesque. The story is as follows:

There was a Circassian of great beauty who had, as an inmate of the royal harem, gained such favor with the Sultan that she was allowed to enter the Sultan's apartments unannounced.

One evening she entered as usual, and finding His Majesty asleep, she examined the various bric-a-brac scattered here and there, her attention being particularly called to a jewelled pistol lying on a table. At this point the Sultan suddenly opened his eyes and asked with apparent calm, "What are you doing?"

"Nothing, your Majesty," replied the girl.

"But you are looking at something."

"Yes, sire—it is so pretty—this."

"And what do you call that object?"

"A pistol," answered the favorite.

"And what is a pistol used for?"

"To kill, sire," replied the Circassian in a trembling voice.

"To kill? Let me see," and picking up another pistol he fired three times fatally injuring the innocent girl.

The officer who told this story was on duty in the corridor when the girl's body covered with a rug was silently carried through the doors.

On being asked how it was possible to send women into the various harems to carry on the work, the reply was that they were sold as slaves, and when their work was done they were bought back again. Sometimes these slaves are the wives and daughters of rich and powerful men. "This is the work that women have done for the Young Turks," said Refeka Hanoum. "When they shall be strong enough to act, Turkey will astonish the world." In view of recent events, it must be admitted that Refeka Hanoum spoke truly.<sup>f</sup>

## CHAPTER VII

### WHAT AMERICAN EDUCATION IS DOING FOR TURKEY

**A**LTHOUGH there is no public school system in Turkey, there are nearly forty thousand schools in the Empire and probably a million and a half boys and girls are attending those schools. The curriculum is not very advanced, yet these schools are all over Asia Minor and in European Turkey as well; in little villages hundreds of miles from a railway they may be found. Although the system is not advanced, these schools have been advancing, and the boy who goes to school has pushed against the door that opens into the twentieth century.

And now I venture to speak of the college with which I happen to be connected as a type of the higher schools and institutions that are scattered in various places in the Turkish Empire. I wish I might speak at length of other institutions. I wish I might speak of the Roman Catholic institutions and of the work that is being done by them, but space does not permit. I speak of the Syrian Protestant College because it is a type of the American College in the Turkish Empire. These colleges are the best influences, I believe in the important work of the enlightenment of the people. There is such a college at Aintab, one at Anatolia, one at Harput, one at Smyrna, one at Marsovan, another at Tarsus, and Robert College at

Constantinople. There is also the Woman's College at Constantinople. These colleges were established by Americans in order that the people of Turkey might have the blessings and advantages that we have received.

And now I am going to take you a moment right to Beirut—that city which to me is the most beautiful city in the world—and into that chapel where all the students are gathered together. On the platform are assembled seventy of our professors and instructors. There are many races represented by the professors, although a plurality of the force is American. Here in front of us are eight or nine hundred students. On the right are the students from the School of Medicine. Here in the center are the students who are studying for the degree of B. A.; on the left are to be seen the students of the School of Commerce and the School of Pharmacy; then toward the back of the building are those pupils who are in the preparatory department. You would be rather disappointed when you first saw these students. You would expect to see something more picturesque, for, unfortunately, instead of retaining their native costumes, these men will persist in adopting our unpicturesque clothing; but when you come to ask where these men come from and who they are, you realize immediately how it is that these institutions and schools are such important factors in overcoming all those antagonisms of which we hear so much. You might think they are all Protestants, whereas the

Protestants contribute but a mere handful of them. There are over a hundred Moslems, nearly a hundred Jews, a hundred are Greek, fifteen or twenty come from Persia, several from India, a group comes from Bulgaria, and one comes from the Desert of Gobi. Two hundred and fourteen cities, towns, and villages are represented in this Protestant College in Syria. Now when the forces that are at work in these cities, towns, and villages are touched by the forces that are represented by men who have had but a year's study, or four years, or perhaps ten years of study in the college, we begin to appreciate the power that lies in such an institution.

Then the religious problem is still more interesting. You see this is a Christian college. It is a Christian college in the same sense as our American colleges are Christian. We are here to share with the youth of all races and all religions in the Christian ideal. We are not here to proselyte, but to share the best influences that have come to us, the best things in the laboratory, the best things in the class-rooms, the best things in the religious forces that we ourselves have enjoyed. Those young Moslems are proud men, and they stand for their religion as a great religion and you must not sneer at this religion. The way in which to overcome Islam is to fulfill the great principle of the founder of Christianity, when He said, "I come not to destroy, but to fulfill." Besides, we do not understand their religion, and, as Moncure Conway has said, in writing

of the religions of the East, "We have no right to attempt to destroy what we do not understand."

A natural question is, what becomes of our graduates. It is easy enough to gather men together with the cry education and the twentieth century, but the question you are asking may well be this: "How do you hold them and how do you send them forth?" Eighteen hundred have gone forth in the history of this college bearing diplomas or certificates of various kinds, that of Doctor and Surgeon, that of Master of Pharmacy, that of Bachelor of Sciences and Bachelor of Arts. They become the doctors of Asia Minor; they become the doctors of Sudan as far as the equator; they become the doctors of Egypt; they become lawyers and teachers and preachers. These eighteen hundred are but a small proportion of the students who attend the college; very many of them leave before the end of the course or a degree has been received. But remember that eight or nine colleges in Turkey are doing the same kind of work as ours. You can imagine that wherever a graduate is found there is a new light illuminating the region round about him; that there is emanating from that lawyer's office, or doctor's office, or preacher's house a force that is making for civilization—those centripetal forces that overcome the forces of ignorance.

The Young Turks are heartily in favor of education of the very broadest kind, and especially are they in favor of the education of the Turkish women. It is therefore with great interest that we turn to this

branch of the subject of Turkey's education, especially since it was inaugurated and has been carried on by American women.

When the bloodless revolution occurred in 1908 in Turkey and changed the order of things in the land of the Sultan, the average American was amazed at the part taken in it by the Turkish women, and few knew just how much the education of these women through American methods contributed to the success of the movement. This was not the work of a few weeks, but the result of years of study among the women of the Ottoman Empire, who are quick to learn, although they weigh matters thoroughly in their minds before acting.

It was about thirty years ago that a few benevolent women of New England decided to establish a college for girls in Turkey, a school where the young woman of the Levant might have the high academic and Christian education of her American sister. In those days the spies of the Sultan ruled with an iron hand, and higher education—in fact any education—for women did not meet with their approval. However, pressure was brought to bear on the Sultan and he permitted the college to open in Scutari, across the Bosphorus, in Asia. It was a struggle to get along at first, and many Turks were threatened with banishment by the spies if they patronized the school, but gradually the institution became known and, despite the threats, the better class of Turkish families began to send their daughters to be educated there.

Greek, Bulgarian, and Armenian children and the women of the Balkans are today under the tutelage of brainy American women who are graduates of our best American colleges for women.

When the recent change came over Turkey the only woman who was appointed on the Committee of Public Safety was a graduate of this school at Scutari, and the members of the Young Turks party will speak with pride of the excellent work of Madam Sallih Bey. Another graduate who married Assum Bey in Salonika, was received in the public meetings and made a most excellent address on political questions under consideration. At present she is assisting her husband in publishing a newspaper in the interest of the new regime. Perhaps after all, Mrs. Rachel Foster Avery, the noted suffragette, was correct in her recent prediction that the Turkish woman would have the franchise before her American sister. That would be the irony of fate, as the Turkish women who are leaders in the suffragette movement there, received their training at the hands of the Americans.

Any American must feel proud of these educated refined young women of their own land who, from the pure love of doing good, teach in this school. Away from friends and home in this strange land, they are intensely interested in their work. Several of them have mastered such languages as Bulgarian, Russian, Roumanian, and Albanian.

The buildings of the college are old, and during the year 1905 one was burned and has never been



rebuilt. This was because the trustees were working on a plan to secure a better site across the Bosphorus, where more commodious buildings could be erected. This site consisting of fifty acres has been secured and the buildings are being erected, some of them now in use, and the institution is now known as the Woman's College of Constantinople. The Sultan has exempted the school from taxation and everyone is happy over the thought of getting the school over into Europe. The president of this college is Dr. Mary Patterson Mills and the professor of literature and art is Miss Isabel Frances Dodd. The latter speaks Bulgarian and Arabic fluently.

At present the nationalities of the college students are Armenian, Greek, Bulgarian, English, Turkish, American, Swiss, French, Austrian, German, Moslem, Albanian, Spanish, Russian and Servian Hebrew. They manage to get along together with little difficulty and in nearly every instance learn English rapidly. The rich Bulgarians are especially anxious to have their daughters receive an American education. The Greeks, too, are making applications, and as this nationality excels in athletic sports, the present tennis champion is a pretty Greek girl. Turks who had been political prisoners for years and who have been allowed to return under the new regime, at once placed their daughters in the American college. One of the recent graduates of the school was the daughter of the officer who had charge of the Sultan's private fortune. Many of the Turkish girls have taken up

professions after graduation, and not a few have become physicians, among them Dr. Zarouhi Kaval-djian, who came to America to study medicine on the completion of her course at Scutari. She is now practicing medicine in Alabazan, Turkey, and doing wonderful work in the uplifting of women. Another Greek became a nurse, and is now in charge of the Princess Hospital in Athens. One young Armenian girl has voluntarily established a social settlement in a town in the interior of Turkey, where there are about thirty thousand people ignorant beyond belief and filthy beyond endurance. Only two women who could read and write were found in this place, which is without postoffice or telegraph communication. Two others who are Albanians, have opened a girl's school in Albania. The language of this school is Albanian, and as there are no text books in that language, these young women have translated and copied all the books they use. These are but a few of the graduates who are doing things.

Apart from the regular course of study the girls have what is known as the Students' Government Association, which, in a great measure, tends to make each one rely on herself. Each year a president is elected. She appoints a cabinet of seven girls, each of whom takes her turn in keeping order in the classrooms, and gives the girls permission to do certain things. When questions are too difficult for her to solve, the older members of the cabinet are called together and the president is consulted. In this way the

girls gain a general knowledge of the practical problems of life. There is rarely a clash or disobedience to the final decision. Outdoor exercise is compulsory, tennis being the favorite game. Several of the girls own horses and are excellent horsewomen. The institution is run on much the same plan as colleges of the order of Bryn Mawr, and the girls of the Levant are using the same text books.

The college is not a mission. Sunday worship is conducted, and the regular morning and evening chapel services form a part of the religious life of the college. A Christian Association has been established and committees are appointed for different work; one looks after the new students, another will see that flowers are sent to the hospitals, another conducts a sewing class and the clothing made is sent to the Home of the Aged kept for all nationalities in Constantinople by the Little Sisters of the Poor. A Christmas tree for the poor children was arranged by the association, all nationalities joining in the preparation. The girls are especially interested in the social settlement work of the young Armenian graduate and recently sent her financial aid in her work. The association conducts its regular religious meetings.

The college depends on the tuition of the students for its support, although numerous benevolent women have from time to time made gifts and several give a certain amount each year. One of the recent donations came from Miss Helen Gould, who visited the

institution during the winter of 1906 and manifested great interest in its workings. The *alumnæ* of the college, too, are as active as those of an American university, and as many of them have married men of note and wealth, they are likely to aid materially in the construction of the new buildings. The president of the *Alumnæ Association* is Miss Ourania Logiou, a Greek. The American ambassador, John G. A. Leichman, who has recently been transferred to Rome, was greatly interested in the college and usually presided at the commencement exercises and gave out the diplomas.

Education is endorsed by the Young Turks' party, and especially education for women. It is a mistake to believe that the Turk underestimates his wife or treats her like a slave, for such is not the case. Among the lower classes wife beating and ill treatment of women is less frequent than in our own country. Even the women of the harem have certain rights which are always respected. For instance, if a pair of shoes is placed outside the door of the harem, it is understood by the master that visitors are present and he is not expected to enter, nor does he, until the shoes are removed. The women have the sole care of the children, especially as to their education. They also have full charge of the household, and few Turkish women are to be found working outside their own homes. Indeed, it is very difficult to procure Turkish female servants. The Turk is usually an affectionate father and provides well for his family. So with the

increasing number of educated women in that country, still better results in family life will follow.

Who can foretell what American methods of education will yet do in the land of the Turk by giving the women that training of mind which brings strength of character? When Turkey finally stands abreast with the civilized nations of the world, America will have the satisfaction of knowing that a great part of this transition had its birth and nurture in the American college for girls on the hills of Scutari, in Asia.<sup>5</sup>

## CHAPTER VIII

### THE FUTURE OF THE OTTOMAN EMPIRE

THE unchanging East has begun to move. Japan set the pace, and the other great nations of Asia are lamely trying to keep step. During the struggle of Japan with Russia, the Turks were profoundly affected. Russia is the hereditary enemy of Turkey, and for several generations the latter has been losing ground. From the war of 1877, at the beginning of Abdul Hamid's reign, the Turks emerged with inglorious defeat, in spite of glorious courage on the field of battle; they were obliged to surrender territory to the victor at each end of the Black Sea, and the revenues of some of the fairest Ottoman provinces have been drained off ever since, according to the terms of indemnity to swell the resources of Russia. When the Japanese beat the Russians, the Turks said one to another:

"If they did that, we can do it too. How did they accomplish it?"

"By adopting the methods of modern civilization."

"Then we will adopt these methods, and the first step is the establishment of constitutional and parliamentary government." So the leaders of progressive thought, chiefly the military men, risked everything to secure at last the public introduction of those

reforms for which preparations had long been making below the surface.

It was fairly pathetic to witness the efforts made by the population of the country to adapt themselves to the idea of representative institutions, so foreign to their notions hitherto. Some persons proceeded to turn liberty into license, supposing that liberty meant the opportunity for each man to do exactly as pleased himself. A crop of loud-voiced orators started up to discuss issues irrelevant to the circumstances, such as decentralization of the highly centralized administrative system. Certain villagers, to whom an apostle of the new regime was expounding their high status as voters for members of Parliament, dully responded that they had heard all about it before, but they did not want to go to Constantinople as members of Parliament; they preferred to remain quietly at home in their own village!

Perhaps the gravest feature in the situation is the racial rivalry and animosity existing between Turk and Greek, Greek and Armenian, Armenian and Kurd, Kurd and Arab, Arab and Albanian, and the other heterogeneous elements that make up the empire. As some army officers were one day discussing these problems with me, one of them rose, and, advancing with eager gesture, exclaimed, "When small children begin to go to school they must first study the A B C and that is just what we are now. We are just beginning with the A B C of free gov-

ernment. But give us time. Give us only two years, and we'll learn the lesson."

So far the Young Turks have met the high hopes of their friends without faltering. Readers at a distance can hardly realize the wonder and delight with which Americans on the ground observed the forming of the "Ottoman Freedom and Progress Clubs," in the different cities and towns, to enlighten and direct public opinion in regard to the new movement.

While all agree that things can not go back to where they were before, many are skeptical as to the permanence of the new order of things. Some of the Turks themselves believe that they will at last be the prey of foreign powers, while one old Turk in a burst of confidence to me said, "We'll never get a real solution for our problems till we bring in the English and set them up in Constantinople, to do for Turkey just what they are doing for India and Egypt. I've been to Egypt," he continued, "on my pilgrimages to Mecca, and I've seen what the English are doing there. We were thirty-six thousand pilgrims, and our baggage was put in one great pile, because of quarantine regulations. It was guarded by just a one-armed man and he looked half asleep, and not a thing was stolen. But if it had been guarded by a whole regiment of our soldiers, not a thing would have been left."

Tell this incident, however, to a British administrator, and he will nod his head complacently at the



great compliment it means to his government; then he will shake his head and say that the hands of the English are full already; they can not add further to their responsibilities. Indeed, the European situation with regard to Turkey is so delicate that some periodicals hardly dare publish the facts, lest their utterances be misquoted and misapplied under the suspicious espionage of rival powers. Most Americans would agree in preferring an independent career for the Ottoman commonwealth to the alleged blessings of development under the tutelage of any foreign government. Therefore, every ounce of influence available ought to be thrown into the scale in favor of the Young Turkey movement, and in favor of this we understand that President Taft regards Peking and Constantinople as the two most important posts in our diplomatic service, because they represent countries *where there is something doing*.

Turks and Chinese, at the extremities of the continent of Asia, are distant cousins of each other, and the purer the Turkish blood flowing in the veins, the more striking are the Mongol characteristics appearing in the person, such as squat figure, slant eyes, high cheek bones, yellowish or brownish countenance, and sparse beard. But it must be remembered that the Young Turk is a distinctly modern product, and represents the same general conditions that have produced the American. Onto the fundamental Tartar stock, brave, self-reliant, simple in life, rather narrow in vision, peaceful, if let alone, but intolerant of oppo-

sition, have been grafted many of the characteristics of the Aryan races. The harem with its representation of other peoples of varying intellectual, moral, and religious types, has been a more important element than many realize. Partly as a result of this infusion of new blood, partly as the natural consequence of modern inter-communication, the child of the heterogeneous harem became a cosmopolitan. For a time this was scarcely to his advantage. He appeared to be more or less of a hybrid, neither Turk nor European, neither Moslem nor Christian, and was accordingly scouted by all. Little by little he has emerged until he appears to-day as an upholder of constitutional law, a believer in religious freedom, an up-to-date man of the world.

In estimating his value in the present emergency, certain facts must be kept in mind. He has a genius for government. Hitherto it has principally been manifest in bad government, but bad or good his nation and race have managed to keep the upper hand wherever they have been. They have succeeded in suppressing disturbances, whenever they wanted to, and have preserved not merely the semblance but the reality of rule, both in Turkey and Persia, for the Kajar of Teheran is first cousin to the Ottoman of Constantinople. This has been attributed to the weakness of the other elements, but that is only partly correct. Whatever allowance be made for such conditions, the fact remains that the Turk has succeeded

in compelling obedience, the first and most fundamental quality of rule.

He is the dominant element in a country which is practically a geographical unit. Macedonia is not an integral part or essential part of the Turkish Empire. That extends from the Bosphorus to the Persian border, from the Black Sea to the Arabic. The talk about partition of the Turkish Empire too often ignores the geography of that empire. To divide Asiatic Turkey would perhaps not be an impossibility; few things are impossible, but it would entail an expense in life and cash which no European nation or combination of nations would or could incur.

People talk sneeringly about the Turk. The Turk is not a man to be sneered at, and the fact that for six hundred years that dynasty has held control of the Turkish Empire is a fact that shows that the Turkish rulers are men of ability. Sultan Abdul Hamid, recently deposed, in spite of his cruelty and misrule and deception of his people, was not a man to be sneered at. If the readers of these pages could see him they would realize that the caricatures in the papers *are* caricatures. You can see by his very presence that this man, now in his sixty-seventh year, is a man of force, is a man of industry, is a man who had a definite policy in the ruling of his kingdom; and during those thirty-three years after the first Parliament, which he deliberately killed, he was busy establishing schools, building mosques, and erecting hospitals, busy establishing sanitary measures for the

health of his people; busy constructing railways; busy the past years in establishing that great railway from Damascus to Mecca. These good qualities that we can see in the deposed monarch, we can see reflected in the Turks as a people.

And now this people is casting about in the effort to develop their natural resources and improve the agricultural, commercial, and social, as well as the political conditions of the country. If we omit from present consideration the outlying parts of the empire, Asia Minor, Mesopotamia, and Syria together, having no natural affiliations with any other government, cover an area of about four hundred thousand square miles. This territory is twice as large as Germany, more than twice as large as France, and sixty per cent greater than Austria-Hungary. It contains but about sixteen million inhabitants, as contrasted with the forty million to sixty million jostling each other in each of these European states. Statistics do not exist but the most competent observers believe that the natural resources of these Turkish areas in Asia equal or exceed those of corresponding territories in Europe, or would if they were scientifically developed. In salt-water frontage and proximity to the world's market, also, the Turkish position is unsurpassed.

Under the new regime, the Young Turks are making great plans for the development of Turkey. There is great need for transportation facilities in the way of railroads and highways, civic improvement is a crying need and there are great agricultural and

mineral resources in the country. Last December an American syndicate obtained concessions sanctioned by the Turkish Parliament for the building of a railroad from Sivas to Mosul and beyond, via Harput, Arghana, Diarbekir. A branch line is also proposed, with an outlet to the Mediterranean, at Jumurtalik, on the Gulf of Alexandretta, where a modern port is also to be constructed. It is considered that this railroad would be exceedingly valuable, as affording an outlet for the products of the Anatolian highlands, and connecting the interior of Asia Minor with the sea. It would also have a strategic value because it would reach the Persian frontier.

English capitalists are reported to have proposed to the Turkish government the construction of a railroad from Adrianople to Rumeli Hissar, passing through the most fertile and populous districts of Asia Minor and extending to Suleimanieh, whence it will go through Persia to India. The extent of its route through Turkey would be three thousand miles. Its promoters request the right of working all the mines within six miles on each side of the line, engaging to give thirty per cent of their produce to the government.

The Public Works Ministry is planning extensions to the present railroad mileage, of over one thousand miles in European Turkey and five thousand miles in Asiatic Turkey. Foreign capital will be enlisted to carry out these projects.

The German Anatolian Railroad, usually called the

Bagdad Railway, is being continued eastward across the Taurus Mountains into Mesopotamia, traversing the vilayets of Broussa, Konieh, Adana, Aleppo, Mosul, Bagdad, and Bosra.

Constantinople, although it has nearly a million inhabitants, has no electric light or telephone system. For the latter a contract has recently been granted, and arrangements will soon be made for an electric light plant. Plans, with charts, for the opening of ports, construction of roads, building of bridges and embankments, dredging of rivers for navigation, hydraulic agriculture and irrigation in Mesopotamia were immediately prepared on the granting of a constitution, and the work on road construction has already been started.

The aid of foreign capital is being sought for the development of mineral wealth in Turkey. A concession for the further exploitation of the Arghana copper mines in the vilayet of Diarbekir is to be granted for a term of sixty years.

The National Bank of Turkey has been organized with Sir HENRY BABINGTON SMITH, of London, at its head. The board of directors of this bank are six in number, three of whom are Ottoman subjects, one of whom must be a Greek or Armenian. It is expected they will undertake the financing of various industrial and commercial projects connected with land development in Turkey. The bank will have a decided influence in encouraging the investment of foreign capital in

the numerous enterprises incident to Turkey's awakening.

Hitherto Turkish officers have looked askance at mining enterprises. Some shepherds found a salt mine by observing that the sheep licked the soil and rocks at a certain spot. But their joy was short-lived, for, as soon as the officials heard of it, they not only prohibited the peasants from using the salt they had found, but placed a watchman there to prevent trespassing. Then the community, in place of an additional profit and industry, was burdened with the additional cost of a watchman's salary. The bureaucratic reason for this action was the law reserving salt under a government monopoly. If only the government had developed its monopolized resources for the benefit of its poverty-stricken people!

There is progress in some lines if not in all equally. American agricultural implements and other up-to-date machines have put in an appearance, but their progress is slow in a land where plowing is still done as it was in the days of Elijah and Elisha, and harvesting as it was in the days of Ruth and Boaz. Living men remember when there was scarcely any coast trade along the north shore of Asia Minor; now these Black Sea waters are traversed by the steamers of fifteen or more companies, carrying away the surplus products of Asia Minor, and bringing in the manufactured goods of civilization.

An editorial in a recent *Independent* compasses the hope for the future when it says:

The test of the Young Turk will come with the question as to whether he is willing to recognize his limitations as well as his possibilities. If he is shrewd enough to perceive that his remaining European provinces are still, as they always have been, a source of weakness rather than strength, and will devote himself to the development of the section which is distinctively his own, he will succeed. That section with its fertile plains and mountains, rich in mineral resources, is ample to satisfy his highest ambition.

But what about his religion? He is Moslem, and Islam, in the long run, must yield to Christianity. Can the young Turk effect the transition? There are many indications that this is in his mind. He may not, probably will not, adopt the Westminster Confession, the Thirty-nine Articles, or the decrees of the Council of Trent, but we are learning that these are historical developments of Christianity rather than essential elements. As he comes to know Jesus, whom he already honors, Mohammed will yield and the Gospels take the place of the Koran. It is for the Christian nations to show him by their relations with him that the essential elements of their faith are "to do justly, to love kindness, and to walk humbly with his God." Then shall the Turk come into his own.

"The Turkish flag," says President Bliss of the Syrian Protestant College, at Beirut, "has become a new flag. We see its beauty as never before. Heretofore we have looked upon its star and crescent upon a red field and been accustomed to think of them as a setting star and waning crescent; to-day we look upon the star as a rising star—the star of the morning—and the crescent is a waxing and not a waning crescent."<sup>h</sup>



# ARABIA

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## CHAPTER IX

### ARABIA THE CENTER OF THE MOSLEM WORLD

THE great peninsula known in these days as Arabia is one of the oldest known parts of the world. Long before the sons of Jacob went down into Egypt, the sons of Ishmael had settled in the land Providence had assigned them. The boundaries of Arabia are outlined as early in the Bible as Genesis 25:18. Probably many centuries ago Palestine, Syria, and the Sinaitic Peninsula were important parts of Arabia. Arabia is between Egypt and Persia to put it widely, also between India and Europe. It has a seacoast of about four thousand miles.

To be more explicit as to its boundaries, it has eastward the waters of the Persian Gulf, the Strait of Ormuz, and the Gulf of Oman. The entire southern coast is washed by the Indian Ocean, which reaches to Babel-Mandeb, "The Gate of Tears," from which point the Red Sea and the Gulf of Akaba form the western boundaries. The undefined northern desert, in some places a sea of sand, completes the isolation which has led the Arabs themselves to call the peninsula their "Island" (*Jesirat-el-Arab*). In fact, the northern boundary will probably never be accurately

defined. The so-called Syrian Desert, reaching to about the thirty-fifth parallel might better be regarded as the Arabian desert, for in physical and ethnical features it bears much greater resemblance to the southern peninsula than to the surrounding regions of Syria and Mesopotamia. Bagdad is properly an Arabian city, and to the Arabs of the north is as much a part of the peninsula as is Aden to those of the southwest. The true, though shifting boundary of Arabia on the north would be the limit of Nomad encampments, but for convenience a line may be drawn from the Mediterranean along the thirty-third parallel to Busrah. As a whole the country is about as large as the United States east of the Mississippi River, and has an area of some million square miles. No land so little attracts the attention of the speculator, hunter, adventurer, or traveler as Arabia, and yet no country presents so large or new a field as the subject of these brief chapters.

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimages have gravitated; but Arabia is also, according to universal Moslem tradition, the original home of Adam after the fall and the home of all the old patriarchs. The story runs that when the primal pair fell from their estate of bliss in the heavenly paradise, Adam landed on a mountain in Ceylon and

Eve fell at Jiddah, on the western coast of Arabia. After a hundred years of wandering they met near Mecca, and here Allah constructed for them a tabernacle, on the site of the present *Kaaba*. He put in its foundation the famous stone once whiter than snow, but since turned black by the sins of pilgrims who have bestowed upon it countless kisses! In proof of these statements travelers are shown the Black Stone at Mecca and the tomb of Eve near Jiddah. Another accepted tradition says that Mecca stands on a spot exactly beneath God's throne in heaven.

Without reference to these wild traditions, which are soberly set down as facts by Moslem historians, Arabia is a land of perpetual interest to the geographer and the historian. The general type of Arabia is that of a central tableland surrounded by a desert ring, sandy to the south, west, and east, stony to the north. This outlying circle is in its turn girt by mountains, low and sterile for the most, but attaining in Yemen and Oman considerable height, breadth, and fertility; while beyond these a narrow rim of coast is bordered by the sea. The surface of the midmost tableland equals somewhat less than one-half the entire peninsula, and its special demarkations are much affected, nay often fixed, by the windings and inrunnings of the *Nefud* (sandy desert). If to these central highlands or *Nejd*, taking that word in its wider sense, we add whatever spots of fertility belong to the outer circles, we shall find that Arabia contains about two-thirds of cultivated or at least of cultivatable land,

with a remaining third of irreclaimable desert, chiefly on the south.

The above is the description given by Palgrave, and as few have penetrated the interior of Arabia since his day, it is presumable that the description still prevails. From this description it is evident that the least attractive part of the country is the coast. This may be the reason that Arabia has been so harshly judged, as to climate and soil, and so much neglected by those who only knew of it from the captains who had touched its coast in the Red Sea and the Persian Gulf. Nothing is more surprising than to pass through the barren cinder gateway of Aden, up the mountain passes, into the marvelous fertility and delightful climate of Yemen. Arabia, like the Arab, has a rough, frowning exterior, but a warm, hospitable heart.

The great wadys of Arabia are its characteristic feature, celebrated since the days of Job, the Arab. These wadys, often full to the brim in winter and black by reason of the frost, but, entirely dried up during the heat of summer, would never be suspected of giving nourishment to even a blade of grass. They are generally dry for nine or ten months of the year, during which time water is obtained from wells sunk in the wady-bed. None of these wadys reach the coast, at least by the *overland* route, but beneath the surface there is an abundance of water. This may account for the ease and frequency and the necessity for digging the wells that play so important a part in Bible history. Wady Sirhan runs in a southeast-

erly direction from the Hauran highlands to the Jauf district on the edge of the great Nefud; it is fed by the smaller Wady er-Rajel. Wady Dauasir, which receives the Nejran streams, drains all of the Asir and southern Hejaz highlands northward to Bahr Salumeh, a small lake, the only one known in the whole peninsula. The Aftan, of which the song is written, "Flow gently, sweet Aftan," is another important wady running from the borders of Nejd into the Persian Gulf. The most important water-bed in Arabia is the celebrated Wady er-Ruma, only partly explored as yet, which is the case with much of the interior of Arabia. The caravan routes of Arabia follow these wadys that they may have easy access to water if they run short in the supply they carry with them in great water-skins.

If we would find the paradise of Arabia, we must go to the river-country, or Mesopotamia. Formerly this country was limited to the land lying between the two rivers and south of the old wall by which they were connected above Bagdad. From this point to the Persian Gulf the district was and is still known as Irak-Arabi, to distinguish it from Irak of Persia. Commonly, however, the name of Mesopotamia (Mid-River-Country) is given to the whole northeastern part of Arabia. It has a total area of one hundred and eighty thousand square miles and presents great uniformity in its physical and ethnical characteristics. Arabs live and Arabic is spoken for three hundred miles beyond Bagdad as far as Diarbekr and Mardin.

Near Bagdad, the two great rivers, Euphrates and Hiddekel, after draining Eastern Asia Minor, Armenia, and Kurdistan, approach quite near together; from thence the main streams are connected by several channels and watercourses, the chief of which is Shatt-el-Hai. At Kurna the two rivers unite to form the Shatt-el-Arab, which traverses a flat fertile plain dotted with villages and covered with artificially irrigated meadow lands and extensive date groves. As far up as Bagdad the river is navigable throughout the year for steamers of considerable size. It is entirely owing to the enterprise of English commerce and the Bagdad-Busrah steamship line that the country has been developed into new life and prosperity. Even Turkish misrule has not done away entirely with natural productiveness and fertility; and now, in Arabia, the Turks have a chance to show under their new régime what good government can do. If they put the best of their energies into developing the country, North-eastern Arabia would regain its ancient importance and double its population.

Two features are prominent in the physical geography of this region. First, the flat almost level stretches of meadow without any rise or fall except the artificial ancient mounds. The second is the date-palm. The whole length of the country from Fao and Mohammerah to the country of the Montefik Arabs above Kurna is one great date plantation on both sides of the wide river. Everywhere the tall, shapely trees stand out against the horizon and near the lower es-

tuary of the Shatt-el-Arab they are especially luxuriant and plentiful. Formerly every palm tree on the Nile was registered and taxed, but to count every such tree on the Shatt-el-Arab would be an unending task.

The proper coat of arms for all lower Mesopotamia would be a date-palm. It is the "banner of the climate" and the wealth of the country. A date garden is a scene of beauty, varying greatly according to the time of the day and the state of the weather. At sunrise or sunset the gorgeous colors fall on the gracefully pendant fronds or steal gently through the lighter foliage and reflect a vivid green so beautiful that once seen, it can never be forgotten. At high-noon the dark shadows and deep colors of the date-forests refresh and rest the eye aching from the brazen glare of sand and sky. But the forest is at its best when on a dewy night the full moon rises and makes a pearl glisten on every spiked leaf and the shadows show black as night in contrast with the sheen of the upper foliage.

It was an Arab poet who first sang the song of the date-palm, so beautifully interpreted by Bayard Taylor:

"Next to thee, O fair Gazelle!  
 O Bedowee girl, beloved so well,—  
 Next to the fearless Nejidee  
 Whose fleetness shall bear me again to thee—  
 Next to ye both I love the palm  
 With his leaves of beauty and fruit of balm.  
 Next to ye both, I love the tree  
 Whose fluttering shadows wrap us three  
 In love and silence and mystery."

The date-palm tree is found in Syria, Asia Minor, and nearly all parts of Arabia, and the southern islands of the Mediterranean, but it attains to its greatest perfection in upper Egypt and Mesopotamia. Some idea of the immense importance of this one crop may be gained from the statement of an old English merchant at Busrah, that "the entire annual date harvest of the River-country might be conservatively put at one hundred and fifty thousand tons."

Every part of this wonderful tree is useful to the Arabs in unexpected ways. To begin at the top: The pistils of the date-blossom contain a fine curly fiber which is beaten out and used in all Eastern baths as a sponge for soaping the body. At the extremity of the trunk is a terminal bud containing a whitish substance resembling an almond in consistency and taste, but a hundred times larger. This is a great table delicacy. There are said to be over one hundred varieties of date-palm, all distinguished by their fruit, and the Arabs say that "a good housewife may furnish her husband every day for a month with a dish of dates differently prepared." Syrup and vinegar are made from old dates; and by those who disregard the Koran, even a kind of brandy. The date-pit is ground up and fed to cows and sheep, so that nothing of the precious fruit may be lost. Whole pits are used as beads and counters for the Arab children in their games on the desert-sand. The branches, or palms, are stripped of their leaves and used like rattan, to make beds, tables, chairs, cradles, bird-cages, reading-



stands, boats, crates, etc.; the leaves are made into baskets, fans, and string, and the *bast*, or bark, of the outer trunk forms excellent fiber for rope of many sizes and qualities. The wood of the trunk, though light and porous, is much used in bridge-building and architecture as it is quite durable. In short, when a date-palm is cut down, there is not a particle of it that is wasted. This tree is the "poorhouse" and asylum for all Arabia; without it millions would have neither food nor shelter. For one-half of the population of Mesopotamia live in date-mat dwellings.

Mesopotamia is rich not only in date-groves, but in cereals, wool, gums, licorice root, and other products. The export of wool alone in a recent year was valued at \$1,443,500. And the total exports the same year, for the two provinces of Bagdad and Busrah, were put at \$2,614,800. Busrah is the shipping place for all the region about, and ocean steamers of considerable size are always in the city's harbor. Notwithstanding this showing of Arabia's industry, not a tenth, it is estimated, is produced that might be with better cultivation and under government protection and supervision. There is a saying that the French are starving off the Arabs. The truth is, most of the natives have more land than the colonists. An Arab will starve to death on a piece of land which will support two French families, simply because the Arabs don't know—and will not learn—how to intensify their culture. Some Arabs, however, are progressive and have purchased and put into use improved American

machinery. The Arabs, as a rule, are good workmen, also, driving the oxen behind the American plow steadily and faithfully; fertilizing, seeding, and harvesting the crops.

The resources of Arabia are, however, a secondary matter, with the Arabs, when compared with her religion. And most people know the land merely from Moslem pilgrimages to Mecca and Medina. We have not space here to give a history of the great prophet, Mahomet, nor to go into details regarding the religion he founded. It is sufficient unto the Arabs that he was born in their land, and that his tomb may be visited in Medina. A certificate setting forth that a Moslem has made this pilgrimage is sufficient to gain him a passport to heaven. Before one sets foot in Mecca, he arrives at the port Jiddah, about sixty-five miles distant from Mecca. Here is a quarantine of ten days on the island of Kamaran, and with only a short stop in Jiddah — long enough to be fleeced — the pilgrim proceeds on his way to Mecca — again to be fleeced. It is said that the people of Jiddah and Mecca live by fleecing pilgrims, and that the region abounds in hotel-keepers, drummers, guides, money-changers, money-lenders, slave-dealers, and even worse characters who come into prominence with the annual transfer of the caravans of *hajees* (pilgrims) from the coast inland. In a recent year an estimation considered accurate places the number of pilgrims who entered the port of Jiddah to have been 92,625, but there is now a

noticeable falling off in numbers of faithful Moslems.

No infidels are ever allowed in the sacred precincts of the territory enclosing the birth-place and tomb of the Prophet; it is a rule laid down in the Koran that "the polluted" should be excluded. Occasionally an infidel more daring than the rest has gained entrance, but usually to meet the dire death by persecution. Now that a railroad is being built to the sacred place, and customs are becoming modified by Western civilization, it is likely that some way will be found to set aside the Prophet's edict and the tourist welcomed. The rites and ceremonies connected with this pilgrimage are superstitious beyond almost any other superstition. But the Prophet wisely calculated when he enjoined these pilgrimages. He well knew the consolidating effect of forming a center to which his followers should gather, and hence he reasserted the sanctity of the Black Stone that came down from heaven; he ordained that everywhere throughout the world the Moslem should pray looking toward the *Kaaba*, and encouraged them to make a pilgrimage thither. Mecca is to the Moslem what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Moslem back to the cradle of his faith and the childhood of his Prophet. And, most of all, it bids him remember that all his brother Moslems are worshiping toward the same sacred spot; that he is one of a great company of believers united by one faith, filled with the same hopes, reverencing the same thing, worshiping the same God.†

## CHAPTER X

### THE ARABS, THEIR MANNERS AND CUSTOMS

**C**ONCERNING the origin of the tribes and people that now inhabit the Arabian Peninsula there is a disagreement among the learned. It is generally held that the original tribes of Northern Arabia are descendants of Ishmael. This is also the tradition of all Arab historians. As to the South Arabians, who occupied their highlands with the Hadramaut coast for centuries before the Ishmaelites appeared on the scene, there are two opinions. Some believe them to be descendants of Joktan (Arabic *Kahtan*) the son of Heber, and therefore, like the Northern Arabs, true Semites. Others think that the earliest inhabitants of South Arabia were Cushites or Hamatic; while some German scholars hold that in the earlier Arabs the children of Joktan and of Cush were blended into one race.

Among the Ishmaelites are included not only Ishmael's direct descendants through the twelve princes, but the Edomites, Moabites, Amorites, Midianites, and probably other cognate tribes. The names of the sons of Ishmael in relation to their settlements and the traces of these names in modern Arabic is a subject which has been taken up by Bible dictionaries, but which still offers an interesting field for further study.

The Arabs themselves have always claimed Abrahamic descent for the tribes of the north. The age-long racial animosity between the Yemenites and Maadites seems to confirm the theory of two distinct races inhabiting the peninsula from very early times; and they remain distinct until to-day in spite of common language and a common religion. The animosity of these two races toward each other is unaccountable but invincible. Like two chemical products which instantly explode when placed in contact, so has it always been found impossible for Yemenite and Maadite to live quietly together. At the present day the Yemenite in the vicinity of Jerusalem detests the Maadite of Hebron, and when questioned as to the reason of their eternal enmity, has no other reply but that it has been so from time immemorial. In the time of the Caliphs the territory of Damascus was desolated by a murderous war for two years, because a Maadite had taken a lemon from a garden of a Yemenite. The province of Murcia in Spain was deluged with blood for seven years because a Maadite inadvertently plucked a Yemenite vine-leaf. It was a passion which surmounted every tie of affection or interest. "You have prayed for your father: why not pray for your mother?" a Yemenite was asked near the *Kaaba*. "For my mother!" said the Yemenite, "How could I? She was of the race of Maad."

The Yemenites at a very early period founded the strong and opulent Himyarite Kingdom. The Himyarites were the navigators of the East, and they were

celebrated for their skill in manufacture as well as for enterprise in commerce. They had a written language, inscriptions in which were found during the nineteenth century all over Southern Arabia. The Maadite or Ishmaelite Arabs, on the contrary, were more nomad in their habits, and were masters of the caravans which carried the enormous overland trade by the two great trunk-lines of antiquity from the East to the West. One of these lines extended from Aden along the western part of the peninsula and through Yemen to Egypt; the other extended from Eabylon to Tadmor and Damascus. A third route, nearly as important, was also in the hands of the Ishmaelite Arabs, by Wady Ruma and Nejd to the old capital of the Himyarites, Mareb. These caravans unified the Arabian peninsula and fused into one its two peoples; the northern Arabs receiving somewhat of the southern civilization, and the southern Arabs adopting the language of the north. But the decline in the caravan trade brought disaster to Arabia; the ship of the desert found a competitor in the ships of the sea. Old settlements were broken up, great cities, which flourished because of overland trade, were abandoned, and whole tribes were reduced from opulence to poverty. In this time of transition, long before the birth of Mohammed, the Arabic nation as it is known to modern history seems to have been formed.

The modern Arabs classify themselves into Bedouins and town-dwellers; or, in their own poetic way, *ahl el beit* and *ahl el h'eit*, "the people of the

tent," and "the people of the wall." But this classification is hardly sufficient, although it has been generally adopted by writers on Arabia. Edson L. Clark, in his book, *The Arabs and the Turks*, gives five classes: "Beginning at the lowest round of the ladder we have first the sedentary, or the settled Arabs, who, although many of them still dwell in tents, have become cultivators of the soil. By their nomadic brethren these settled Arabs are thoroughly despised as degraded and denationalized by the change in their mode of life. Secondly, the wandering tribes in the neighborhood of the settled districts, and in constant intercourse with their inhabitants. Both these classes, but more especially the latter, are thoroughly demoralized. The third class consists of the Arabs of the Turkish towns and villages; but they, too, are a degenerate class both in language and character. The fourth class consists of the inhabitants of the towns and villages of Arabia proper, who, by their peculiar situation, have remained more secluded from the rest of the world than even the wandering tribes. Finally, the great nomadic tribes of the interior, still preserving unchanged the primitive character, habits, and customs of their race." This last class, and this alone, are the real Bedouins.

Character is difficult to define. To depict the moral physiognomy of a nation and their physical traits in such a way that nothing important is omitted and no single characteristic exaggerated at the cost of others is difficult. This difficulty is increased in the

case of the Arabs, by their twofold origin and their present twofold civilization. That which is true of the town-dweller is not always true of the Bedouin, and vice versa. Moreover, the influence of the neighboring countries must be taken into consideration. Eastern Arabia has taken color by long contact with Persia; this is seen in speech, architecture, food, and dress. South Arabia, especially Hadramaut, has absorbed East Indian ideas. While western Arabia, especially Hejaz, shows in many ways its proximity to Egypt. Not losing sight of these distinctions, which will account for many exceptions to the general statements made, what is the character of the Arabs?

Physically, they are undoubtedly one of the strongest and noblest races of the world. Baron de Larrey, surgeon-general of the first Napoleon, in his expeditions to Egypt and Syria, says: "Their physical structure is in all respects more perfect than that of Europeans; their organs of sense exquisitely acute, their size above the average of men in general, their figure robust and elegant, the color brown; their intelligence proportionate to their physical perfection, and without doubt superior, other things being equal, to that of other nations."

The typical Arab face is round-oval, but the general leanness of the features detracts from its regularity; the bones are prominent; the eyebrows long and bushy; the eye small, deep-set, fiery black or a dark, deep brown; the face expresses half dignity, half cunning, and is not unkindly, although never smiling or



benignant. The teeth are white, even, short, and broad. The Arabs have very scanty beards as a rule, but those of the towns often cultivate a patriarchal beard like the traditional beard of the prophet. The figure is well-knit, muscular, long-limbed, never fat. The arms and legs are thin, almost shrunken, but with muscles like whip-cords. As young men, the Bedouins are often good-looking, with bright eyes and dark hair, but the constant habit of frowning to protect the eyes from the glare of the sun soon gives the face a fierce aspect; at forty their beards turn gray, and at fifty they appear old men.

It is a common mistake to consider the Arabs democratic in their ideas of society. The genuine Arab was and is always an aristocrat. Feuds originate about the precedence of one family or tribe over another; marriage is only allowed between tribes or clans of equal standing; the whole system of sheikh-government is an aristocratic idea; and as final proof, there still exists a species of casts in South Arabia, while in North Arabia, the Ma'sdan Arabs of Mesopotamia and the *Suleyb* of the desert are little better than Pariahs as regards their neighbors. It is with a heavy heart that any Arab sees set over him a man of less noble extraction than himself; hence his discontent under Turkish rule, and yet the facts just enumerated show that Arabia could hardly govern herself, that is, in a modern sense.

The Arabs are polite, good-natured, lively, manly, patient, courageous, and hospitable to a fault. They

are also contentious, untruthful, sensuous, distrustful, covetous, proud, and superstitious. One must always keep in mind this paradox in dealing with an Arab. As Clark says, "an Arab will lie, cheat, and swear any number of false oaths which are intended to confirm falsehoods and signify nothing. There are oaths, such as the threefold oath, with *wa*, *bi*, and *ti* as particles of swearing, which not even the vilest robber among them dare break.

Robbery is a fine art among the nomads; but the high-minded Arab robs lawfully, honestly, and honorably. He will not attack his victims in the night; he tries to avoid all bloodshed by coming with overwhelming force; and if his enterprise miscarries, he boldly enters the first tent possible, proclaims his true character and asks protection. The *Dakheil*, or privilege of sanctuary, the salt covenant, the blood covenant, and the sacredness of the guest, all prove that the Arabs are trustworthy. And yet, in the ordinary affairs of life, lying and deception are the rule and seldom the exception. The true Arab is niggardly when he buys, and will haggle for hours to reduce a price; and yet he is prodigal and lavish when giving away his goods to prove his hospitality.

It is said that the Arab is the only true lover of the Orient, and perhaps, if the Bedouin-Arab alone is meant, this is true. In matters of love and marriage, the Arab of the towns is what Mohammed, the Meccan Merchant, was, after the death of old lady Khadijah. But Arabic poetry of the times of ignorance does

occasionally breathe the true tale of love and chivalry; and the desert Arabs, as a rule, are not polygamists nor given to divorce. The marriage ceremony among the Bedouins is as simple as it is long and complex among the townsmen. After the negotiations which precede the marriage contract, the bridegroom comes with a lamb in his arms to the tent of the girl's father and there cuts the lamb's throat before witnesses. As soon as the blood falls on the ground the contract is sealed; feasting and dancing follow, and at night the bride is conducted to the bridegroom's tent where he has preceded her and awaits to welcome her. Concerning the marriage-contract in the towns, the ceremony, the divorce proceedings, and the methods by which that is made legal, which even the lax laws of Islam condemn, the less said the better.

Family life among the Arabs is best studied by looking at child-life in the desert and at the position of women among the tent and town dwellers. In no part of the world does the new-born child meet less preparation for its reception than among the Bedouin. A land bare of many blessings, general poverty, and the law of the survival of the fittest, has made the Arab mother stern of heart. In the open desert under the shade of an acacia bush or behind a camel's back, the Arab baby first sees the daylight. As soon as it is born the mother herself cleanses it by rubbing it with sand, then she places it in a piece of cloth and takes it home. She suckles the child for a short period, but at the age of four months the child drinks

profusely of camel's milk. A name is given to the infant immediately; generally from some trifling incident connected with its birth, or from some object which attracts the mother's fancy. Moslem names, such as Hassan, Ali or Fatimah, are extremely uncommon among the Bedouins; although Mohammed is sometimes given. Besides his own peculiar name, every Bedouin boy is called by the name of his father and tribe. And what is more remarkable, boys are often called after their sisters; for instance, *Akhoo Noorah*, the brother of Noorah. Girls' names are taken from the constellations, birds, or desert animals, like *Gazelle*.

In education the Arab is a true child of nature. His parents leave him to his own sweet will; they seldom chastise and seldom praise. Trained from birth in the hard school of nomad life, fatigue and danger contribute much to his education. Instead of teaching the boy civil manners, the father teaches him to beat and pelt the strangers who come to the tent; to steal or secrete some trifling article belonging to them. The more saucy and impudent children are, the more they are praised, since this is taken as an indication of future enterprise and warlike disposition. Bedouin children, male and female, go unclad and play together until their sixth year. The first child's festival is that of circumcision. At the age of seven years, the day is fixed, sheep are killed, and a large dish of food is cooked. Women accompany the operation with a loud song, and afterwards there is dancing and horse-

back riding and encounters with lances. The girls adorn themselves with cheap jewelry, and tent-poles are decorated with ostrich feathers. Altogether it is a gala-day.

The Bedouin children have few toys, but they manage to amuse themselves with many games. I have seen a group of happy children, each with a pet locust on a bit of string, watching whose steed will win the race. The boys make music out of desert-grass, winding it in curious fashion to resemble a horn, and calling it *Masoor*. In Yemen and Nejd a sling like David's, with pebbles from the brook is a lad's first weapon. Afterward he acquires a lance and perhaps an old discarded bowie-knife. The children of the desert have no printed books, but they have the great book of nature; and this magnificent picture-book is never more diligently studied than by those little dark eyes that watch the sheep at pasture or count the stars in the blue abyss from their perch on a lofty camel's saddle in the midnight journeyings.

The Bedouin child early puts away childish things. To western eyes the Arab children appear like little old men and women; and the grown-up people have minds like children. This is another paradox of the Arab character. At ten years the boy is sent to drive camels and the girl to herd sheep; at fifteen they are both on the way to matrimony. He wears the garb of the man and boasts a matchlock; she takes to spinning camel hair and sings the songs of the past. Their brief childhood is over. In the towns marriage takes

place even earlier; and there are boys of eighteen who have already divorced two wives.

Perhaps the position of women among the Arabs is best set forth by the Dutch traveler, Snouck Hurgronje, who, near the close of the last century, spent a year in Arab towns:

“What avail to the young maiden the songs of eulogy which once in her life resound for her from the mouth of the singing-woman, but which introduce her into a companionship by which she, with her whole sex, is despised? Moslem literature, it is true, exhibits isolated glimpses of a worthier estimation of woman, but the later view, which comes more and more into prevalence, is the only one which finds its expression in the sacred traditions, which represents hell as full of women, and refuses to acknowledge in the woman, apart from rare exceptions, either reason or religion, in poems, which refer all the evil in the world to the women as its root; in proverbs which represent a careful education of girls as mere wastefulness. Ultimately, therefore, there is only conceded to the woman the fascinating charm with which Allah has endowed her, in order to afford the man, now and then in his earthly existence, the prelibation of the pleasures of Paradise, and to bear him children.”

The poems which revile womankind, and of which the Dutch traveler speaks, are legion. Here are two examples in the English translation from Burton:

“They said, marry!—I replied,—

Far be it from me

To take to my bosom a sackful of snakes.

I am free, why then become a slave?

May Allah never bless womankind.”

“They declare woman to be heaven to man;  
I say, Allah, give me Jehannum, not this heaven.”

Three kinds of dwellings are found in Arabia. There is the tent, the date-palm hut, and the house built with mortar, of stone or mud-brick. The tent is distinctive, in a general sense, of the interior and of Northern Arabia; the palm hut of the coast and of South Arabia; while houses of mortar and brick exist in all towns and cities. The evolution of the house is from goats'-hair to matting, and from matting to mud-roof. Each of these dwellings is called *beit*, “the place where one spends the night.” This very characterization of the home shows how little there is to Arabian home and family life.

The Bedouin tent consists of nine poles, arranged in sets of three, and a wide, black goat's-hair covering so as to form two parts; the men's apartment being to the left of the entrance and the women's to the right, separated by a white woolen carpet hanging from the ridge-pole. The posts are about seven feet in height; the width of the tent is from twenty to thirty feet, its depth not more than ten feet. The only furniture consists of cooking utensils, pack-saddles, water-skins, wheat-bags, and millstones.

The date-palm hut is of different shapes. In Hejaz and Yemen it is built like a huge beehive, circular and with a pointed roof. In Eastern Arabia, it consists of a square enclosure with hip-roof, generally steep, covered with matting or thatch-work. At Bahrein the Arabs are very skilful in so weaving the date-fronds

together and tightening every crevice that the huts keep out wind and rain storms most successfully. The average size date-hut can be built for from \$7 to \$10, and will last for several years.

The stone-dwellings of Arabia are as different in architecture and material as circumstances and tastes can make them. In Yemen large castle-like dwellings crown every mountain and frown on every valley; stone is plentiful, and the plan of architecture inherits grace and strength from the older civilization that beautified Spain under the Moors. In Bagdad, Busrah, and East Arabia Persian architecture prevails, with arches, wind-towers, tracery, and the balcony-windows. The architecture of Mecca and Medina takes on its own peculiar type from the needs of the pilgrimage. Generally speaking, the Arabs build their houses without windows to the street, and with an open court; the harem system dictates to the builder even putting a high parapet on the flat roof against jealous eyes. Bleak walls without ornament or picture are also demanded by their surly religion. All furniture is simple and commonplace; except where the touch of western civilization has awakened a taste for marble-top tables and music-boxes.

In dress there is also much variety in Arabia. Turkish influence is seen in the Ottoman provinces and Indian-Persian in Oman, Hassa, and Bahrein. The Turkish *fez* and the *turban* (which are not Arabian), are examples. The common dress of the Bedouin is the type that underlies all varieties. It consists of a



coarse, cotton shirt over which is worn the *abba* or wide square mantle. The headdress is made with a square cloth, folded across and fastened on the crown of the head by a circlet of woolen rope called an *'akal*. The color of the garment and its ornamentation depend on the locality, likewise the belt and the weapons of the wearer. Sandals of all shapes are used; shoes and boots on the coast indicate foreign influence. The dress of the Bedouin women is a wide cotton gown, with open sides, generally of a dark blue color, and a cloth for the head. The veil is of various shapes; in Oman it has the typical Egyptian nose-piece with only the middle part of the face concealed; in the Turkish provinces of East Arabia, thin black cloth conceals the features. Nose- and ear-rings are common. All Arab women tattoo their hands and faces as well as other parts of the body, dye with henna, and use antimony on their eyelashes.

The staple foods of Arabia are bread, rice, *ghee* (or clarified butter). This last the Arabs call *semu*, the word *ghee* being the Indian name for the same substance, which is used extensively in India. Milk, mutton, and dates are also used extensively, and coffee is the universal beverage. Tea is widely used, but was scarcely known twenty years ago. Tobacco is smoked in the villages and cities, and the Bedouins are also passionately fond of the weed. And you will remember that John the Baptist flourished on locusts and wild honey. These still abound in Arabia and form staple articles of daily consumption. Locusts may be found

in all the grocers' shops in the interior towns of Arabia. They are prepared for eating by boiling in salt and water, after which they are dried in the sun. They taste like stale shrimps or dried herring. The coast dwellers live largely on fish, and in the days of Ptolemy they were called *Ichthiophagoi*.

Although this chapter has unconsciously lengthened out, we wish to speak of one more thing characteristic of the Arabs—one that will add a little attractiveness to the rough life here sketched. That is their great love for water and the uses they make of it. Whether half-urban or half-nomad, the Arab loves water—the water which flows and the water which fertilizes. He is a great poet and a great employer of irrigation, which really brought about the wealth of Spain and assures that of Morocco. Water plays a fundamental rôle in the Arab civilization. It is the life-giving current of his warm, voluptuous organism. It is his religion, which, prescribing frequent ablutions, has made of water a divine necessity in the Mussulman's life.

The sound of water flowing in the mosque is to the Arab the sound of the religious presence and an invitation to spiritual rest. "Come ye to the waters of life!" This element is bound up closely with all religious ceremonies, and its wells are one of the greatest, if not the greatest, factors of the Arab life. It was this love of water that made Arab public buildings, such as mosques, baths, and halls of learning so beautiful.

But besides being poets of water, the Arabs were also the most artistic makers of gardens. We recall what we have heard and read about the hanging gardens of Babylon; and, while their skill has waned some or not been used, the Arabs of North Africa still delight in making gardens. Whenever one walks through the streets of Tangier, looking in at the little ointment booths or carpet shops, he sees in front of every Arab, as he toils or dreams, with his head on his knees, a flower, simply but tastefully placed in a little vase—this is the Arab cult. The flower, like the water, is for the Arab a being living and immortal. The Arabs introduced the jasmine and the camelia into Spain, and it was they who originated the yellow tea-rose.

With the love of water, flowers, and gardens, with the mysterious seclusion of his women, is it a wonder that the Arab had a beautiful, romantic civilization?

Much of the intellectual and religious strength of the Arab race still survives, and it is believed will be wrought eventually into a new and modern civilization.<sup>i</sup>

# BURMA

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## CHAPTER XI

### THE GOLDEN LAND OF BURMA

IN Ptolemy's map of the world, dating from the second century of our era, Burma is marked *Chryse Cherson*, "The Golden Peninsula." Then, as now, its streams were worked for gold; but so little is now won from the alluvial deposits that its ancient name would no longer be appropriate were it not for its pagodas. These lift their gilded spires all over the country, and justify not only its Greek but its Indian title of *Souverna Bhumi*, "The Golden Land."

It is to-day, of all countries open to easy traveling, the nearest approach to the ideal East; the least spoilt, in spite of its oil-mills, rice-mills, and timber-yards, by contact with the West, and the most pleasing in regard to the character of its people.

These conditions, however, are doomed to pass away. The Burmese, originally Indo-Chinese, are being hard pressed by their ancestral races. By the northern frontier and from over the seas the enterprising Chinamen pour into the country in a steady stream, absorbing the retail trade of the rural districts, and competing successfully in the towns; while the famished hordes of Tamils come over in their thou-

sands to cultivate the paddy-fields of the delta and press the idle Burman from the land.

Up to the present no great harm has been done, for in spite of the undesirable aliens the Burmese continue to increase. The coolies employed in the towns are doing the work which the Burmese never attempted to do, and the Chinese are rather forcing the Burmese women out of business than competing with the men. The Burman is by heredity and choice a cultivator of the soil, and as a field laborer is unexcelled. But now he is being attacked in his last stronghold by the Tamil, and the struggle may prove disastrous to the Burman, either on the material side, or by causing a change in his most pleasing characteristics.

By nature the Burman is an indolent, lazy fellow, who is quite willing to let his wife do all the work without any interference on his part as long as she provides him with plenty of food to eat and tobacco to smoke. But the idleness of the Burman, fostered by the superstitious belief in lucky and unlucky days, is not the shiftless indifference of the ne'er-do-well or the sullen apathy of the weak and hopeless. It is rather the careless optimism of the philosopher combined with the sportsman's contempt for productive labor inherited from a long line of freedom-loving ancestors. For the Burmese were a conquering race, their empire had been successfully defended by the sword from the assaults of the surrounding hostile races and tribes; and when the British took Burma

they found a free race who had not, as in India, been previously subdued by foreign invaders.

Watch the Burman play at his favorite games, or put him in charge of a boat on a river in a flood, and you will find that he has a fund of energy to expend on those things in which he takes an interest. Moreover, he is a cheerful, merry fellow; and, when not roused to sudden jealousy, a very pleasant companion. But John Chinaman is taking to wife the pick of the Burmese girls, and he has his privilege of selection, because he gives them a better home, less work, and finer clothes and jewels; and, as long as his sons' pigtails are left to his care, is quite content to conform to the observances of the Buddhist religion, and let his wife bring up the daughters as she likes. The mixed race springing up from these intermarriages is a very good one indeed, inheriting the cheerful temper and quick wit of the mother together with the father's capacity for work. To the Chinamen Burma is China, inasmuch as he is content to live, die, and be buried there, and you may meet Chinamen whose fathers and even grandfathers have been born in Burma. John is not far wrong either, for Burma was, at any rate nominally, tributary to China as recently as 1881, or up to within five years of the time when England took the third bite and gobbled up what had been left of the Burmese cherry from the two previous bites taken in 1826 and 1852.

By the treaty of February 24, 1826, the coasts of Tenasserim bordering on Siam, and of Arakan, the

narrow strip between the mountains and the Bay of Bengal, were ceded with the outlying bits of Assam to the Honorable East India Company by His Majesty the King of Ava. By proclamation of December 20, 1852, Lower Burma was annexed, and the Irawadi Valley up to Prome, as well as the valley of the Sit-tang up to a point about thirty-five miles north of Toungoo, came under British rule. On January 1, 1886, Upper Burma was annexed, and the whole of Burma became a province of British India.

Upper Burma was the real home of the Burmese race, Lower Burma being occupied by the Talaing or Mun race; but the Burmese have settled in large numbers in the delta, and it is becoming more and more difficult to distinguish the various races which inhabit the country.

Practically all the Burmese are Buddhists; but the missionaries have had considerable success with some of the minor races, and it is said that a round hundred thousand of the Karens are Christians. In theory Burmese Buddhism is the purest form of the religion, unchanged since it was brought to Burma by Asoka's missionaries, and it is possible that some of the more learned monks follow *the way* indicated by Gawdama; but, as a rule, the Buddhism of the Burman is so lost in a flood of superstition that it is rarely found on the surface. The Burmese have, however, learnt from their religion the virtues of tolerance, charitableness, kindheartedness, and hospitality to a degree beyond other races. Even the casual visitor to their country

is impressed with their romantic character and envies their happy disposition.

As in other Buddhist countries, marriage in Burma is a purely secular affair. The parties agree to become man and wife and that is quite sufficient. If there is any ceremony at all, the most important observance is the eating out of the same dish, just as the Japanese drink out of the same *saké* cup. The wife retains her maiden name and her separate property. Divorce is equally simple and free. In the villages an application to the elders by either party procures a divorce attested in writing: the party claiming the divorce leaving the common home. Each retains the property he or she had before the marriage and half of what has been accumulated during the time they have been husband and wife. In some cases, where the husband has paid "marriage money" to get his bride, the wife must repay this if she secures the divorce. In any event the wife takes the female children and the husband the male children.

There seems to be no law against a plurality of wives nor any stigma attached to having two or three wives under the same roof. In these customs the Burmans and the Japanese agree, and in Burma, as in Japan, the family life of the peasants is open to the observation of any traveler.

Burmese girls have had little of the educational advantages of the boys, but their free life gives them an early worldly knowledge, and the Burmese women have many attractions. They are affectionate and



passionate, cheerful and bright, clever in their own affairs and in business, sharp in making a bargain, excellent housekeepers, and generally faithful wives. They are seldom public prostitutes, but a girl may be bought from her parents. The negotiations are usually conducted with the mother, who is keener at driving a good bargain; and when the contract is made, the girl is kept as a concubine, and does not lose cast by assenting to such an arrangement. During these relations she is treated as a wife, and she frequently brings her mother and children of previous marriages to live at the house of her new husband.

The Burman drapes himself in a *paso*, or *putsoe*, which is a piece of cloth about fourteen feet long and forty inches wide, and twists a gaily colored handkerchief around his head.

The costume of a Burmese woman ordinarily consists of two pieces; the *engyi* and *lungyi*, or *tamein*. The former is a loose double-breasted jacket with mandarin sleeves, and falls over the *lungyi*, which, whenever the wearer can afford it, is of thin silk and is simply a square of about five feet with the ends usually sewn together so that it is put on like a petticoat and folded in over the right hip. Women usually go barefooted, but sometimes wear clogs resembling the Japanese *geta*, or ornamental slippers with a pointed toe-cap which holds all but the little toe. Decorated with a certain amount of jewelry, with a scarf (*ta-bet*) around her neck, a wreath of flowers in her well-brushed hair, and a bunch of "Christmas

orchids" falling over her right ear, the Burmese girl makes rather an effective picture. The older women usually wear one or two switches or tails of false hair, and rub the face and neck over with white powder when making their toilet.

The Burmese year 1272 began on the 15th of April, 1910, and the fact that their era is so far behind ours may account for their leisureliness. For example, it took us the best part of two days to do eighty-three miles by rail; it took until Wednesday afternoon for a letter posted the previous Friday in Rangoon city to be delivered around the corner; and it took over a quarter of an hour and a personal application at the office to get a clean towel at the leading hotel in Burma. But there are compensations. Desiring to leave Mandalay for Gokteik on a train that leaves at six in the morning and makes connection at Myohaung, we had engaged a *ticca-gharry* to call for us at the Club in time to catch this train. But the gates of Fort Dufferin are not opened until six o'clock, and, owing to this, our *gharry* arrived too late for the train. However, we drove to the station, caught a train at 6:30 A. M. to Myohaung, and found the train for Gokteik still waiting at the junction, where it continued to wait for another quarter of an hour.

Including the Shan States, which are "more or less dependent," Burma has an area of 236,738 square miles, or over four times that of England and Wales, and its population is estimated at over 10,490,000,

while the cities of Rangoon, Mandalay, and Moulmein have respectively 234,801, 182,498, and 55,785 inhabitants. Rice is the principal food of the people as well as the principal article of export; and of the total cultivated area, which exceeds 11,000,000 acres, three out of every four acres are planted with rice. The extent of this resource may be somewhat comprehended from the fact that during a recent year nearly 2,300,000 tons of cargo rice was available for export, which amount was reduced but fifteen per cent in converting it into cleaned rice. Not only is the delta extremely well adapted to rice-growing, but the heavy rainfall, averaging from a hundred to two hundred inches at various places near the coast, is another favorable factor.

Burma has a resource, found in such abundance nowhere else in the world, in her ruby mines. It is in the valley of Mogôk, which is the capital of what is known as the Ruby Mines' district, that the finest and most highly prized rubies of the so-called "pigeon's blood" color are found. The mines have been worked for centuries in rude fashion and the rubies found by sinking holes down to the ruby-bearing stratum, and then sifting or washing the earth raised therefrom. Worked in this primitive fashion they yielded about a half million dollars' worth of rubies a year. But of course this only represented about one quarter of the find, the majority, and more especially the larger stones, being secreted and smuggled away to keep them from the greedy Kings of Ava.

It was not long after the British occupation of the country that a corporation was formed, under the presidency of Lord Rothschild, to acquire the rights to work the world-famous Ruby Mines of Burma, and such was the rush to obtain shares that on the morning the subscription list was opened, the crush of people eager to invest their money in the enterprise was so great that Lord Rothschild had to get into the office by a ladder through one of the windows. But the mines did not prove so profitable as expected, and only within the last two years has the company been able to pay dividends. The hope of success has lain in the introduction of machinery for washing the *byon* more cheaply than it could be done by native methods, by the introduction of an electrical power plant, and it is believed that this has been accomplished. The Burma Ruby Mines' Company now produces at least one-half of the output of rubies in the world.

The value of rubies found in 1898, was \$260,775.60, and in that year the first dividend was paid. Now washing mills and electrical power machinery are in full swing, and the company employs about forty Europeans besides a large number of natives.

Aside from the rice crop, the chief wealth of the land lies in the enormous forests of teak, now ably administered by the service which has made for itself such an enviable reputation in India. At the lumber yards near Rangoon all visitors are astonished at the sagacity of the trained elephants which work piling the heavy teak logs or pushing them into position

for the saws. Away in the upper section of the province the elephants may be seen carrying supplies to the camps, bringing the logs to the water, and conveying the Europeans about to supervise the cutting of the teak.

Taking all its resources together, and the additional asset of climate, Burma has come to be called "a land of plenty where a man lies on his back and smokes, while prodigal nature works for him." Something besides nature works for the Burman, and that is the women of Burma. All the business of the market-place, which is conducted in bazaars as in most oriental countries, is carried on by the Burmese women. They are the tradespeople of the whole country, and, as caste is non-existent, they are free to live their own lives as with us. Neatly dressed in pretty silks and linens, they come nearer to our Western ideas of what a charming woman should be than do most Orientals.

Burma is rapidly being transformed by Western civilization, and lacks only development to make her one of the most wide-awake countries in the East. This development is being brought about by the English government, as we shall see in the ensuing chapter.<sup>k</sup>

## CHAPTER XII

### THE DEVELOPMENT OF BURMA

**N**OTWITHSTANDING the steady progress of railway and road construction in the last thirty years, the improvement of inland communication forms one of the most urgent needs in Burma. The railways of Burma are all of metre-gauge. The first line to be opened, in May, 1877, was a line running from Rangoon northwards for one hundred and sixty-three miles to the town of Prome, on the Irrawaddy, about forty-five miles below the then western frontier military station, Thayetmo. At that time along all the central portion for about one hundred miles the track, following the old military road made during the second Burmese war in 1852, passed mostly through dense forest with only small clearances for cultivation here and there; but now the whole valley has for more than fifteen years been transformed into rice-fields, save only where patches of the primeval jungle were here and there retained as "fuel reserves" for the railway, or where other patches, far too few in number, were afterwards set apart as "grazing grounds" for the village buffaloes and other plow cattle.

Ten years later, in 1884, a similar line, one hundred and sixty-six miles long, was opened up the Sittang Valley to give easy communication between Rangoon and the eastern frontier military station, Toungoo, on

the Sittang. Like the Prome line, this ran along the base of the Pegu hills, between them and the Sittang River, and traversed tracts potentially rich, though scantily populated. It was therefore chiefly as a military strategic line that this railway was built, for Toungoo was practically cut off from communication with Rangoon during the whole of the rainy season lasting from May till November. But it also lay on the most direct and easy route to Mandalay; and when it was extended into Upper Burma after the annexation, and was finally opened to direct traffic from Rangoon to Mandalay early in 1889, it soon formed the great highway thronged by immigrants from the poorer districts of central Burma, who came down in thousands to the richer uncultivated wastes of the Sittang Valley, and have now transformed it into one vast rice-field similar to the great plain on the Irrawaddy side.

All the great public works accomplished during the last thirty years, and more especially during the last twenty-four years following the annexation of Upper Burma, in the shape of railways, roads, the improvement of old irrigation channels, and the construction of new canals, have had a very powerful influence on the expansion of trade both within the province and beyond its frontiers. The Burman is not of a saving or hoarding disposition; what he makes he spends. Near the large towns and great centers of trade he is already, however, beginning to feel the competition of men of other races and religions, chiefly Hindus from Bengal and Madras, and Sikhs and Mohammedans.

from Upper India; and as time goes on his old easy-going life may have to change, and become more earnest and provident. But as yet all the increase in the cultivation of rice, the great staple product of the country, means that the larger the production, the greater the surplus available for export; and the larger the export business becomes, the more the import trade increases, for the Burman freely spends his income in ways which usually more or less directly stimulate the purchase of imported goods, and benefit the merchants at the seaports.

The increase of the rice export trade has been great and continuous. And apart from their many other advantages, there can be no doubt that the railways have been one of the main factors in the astonishing development that has taken place in trade. Thirty years ago the total cultivated area in British Burma was 2,800,000 acres, of which 2,500,000 were rice, and when the export of rough-milled rice reached a million tons in 1880, it was thought remarkable. Since then it has increased to two and a quarter million tons, worth over \$55,000,000, and bringing in a revenue of over \$4,000,000 as export duty. And in place of only being roughly husked in the mills, polished white rice is now mainly exported. And this output can be more than doubled whenever there is a sufficient population to clear and till the twenty-five million acres of waste or jungle-covered land suitable for permanent cultivation. The area now under crop annually is about twelve and a half million acres, of which over three-



quarters are rice, the remaining areas being chiefly those used for sessamum, millet, grain, wheat, maize, various kinds of peas and beans, and cotton, throughout the dry zone of Upper Burma.

In the increased rice-export trade Upper Burma, forming the greater portion of the province, takes no share. Its annexation actually decreased the volume of the total rice-export temporarily, because Upper Burma is not self-supporting as to rice, and what it got from Lower Burma previous to 1886 was then included in the land-borne trans-frontier traffic. Whenever there is famine or scarcity in India, China, or Japan, Burma is the near and never-failing granary whence great stores of nutritive rice can be easily acquired, whilst still permitting of a large export trade to Great Britain and Germany. Thus, in 1900, over a million tons were shipped to India to relieve the want then being caused by famine.

But it is not alone through progressive public works that the government of Burma has endeavored to stimulate trade and commerce. An Agricultural Department was constituted on a sound basis about three years ago, and qualified experts are now engaged in studying the special problems of economic agriculture in the different parts of the province, so as to improve the yield both in quantity and quality. And for the further benefit of the peasantry, over two-thirds of the entire population being agriculturists, a Land Alienation Bill has lately been adopted, which enables the cultivators to stay on the land they have cleared and

occupied, and which anticipates and prevents the evils that have been caused in other provinces by unrestrained alienation of holdings. And at the same time, consideration is likewise being given to Tenancy Legislation, which is also desirable, though not yet so urgently necessary as the law to restrict alienation by cultivators.

Next to rice, teak timber forms the second staple of Burma, whose forest wealth may be roughly judged of by the fact that nearly two-thirds of the total area is still under woodland or jungle growth of one sort or another. A large part of this, about twenty-five million acres, is, of course, suitable for permanent cultivation, and will in due time be brought under the plow when population increases. But the area actually set apart as "Reserved Forests," to be maintained for timber production, and for the storage and regulation of the water supply and the maintenance of the streams, and for other economic advantages, already extends to over 20,500 square miles, while much of the remaining total estimated forest area of 123,500 square miles, has still to be gone over for the selection of tracts suitable for reservation. In these forests, the teak is by far the most valuable tree, for Burma and Siam are the only two countries which can furnish large supplies of this timber.

The other chief exports besides rice and teak are petroleum, raw cotton, hides, and skins. Cotton is grown chiefly in the north of Burma in the dry zone, though at present the area annually under crop is only about

190,000 acres. Over forty years ago King Mindon made cotton a royal monopoly, and started a spinning-mill in Mandalay. But the European engineer engaged by him stopped work whenever his pay fell into arrears, and Mindon reverted to local hand-spinning. Although the Upper Burma cotton is somewhat short in the staple, yet a much larger field seems open for enterprise in its cultivation than has yet been utilized. It is somewhat surprising that as late as 1896 no European firm had engaged in the cotton industry, it being at that time entirely in the hands of Chinamen. In the spring they advanced money to the cultivators, who bound themselves to deliver 170 rupees' worth of cotton for every 100 rupees advanced. Even considering the risk of precarious rainfall, this seemed a rich return, even in a country where three per cent per *mensein* is a usual rate of interest for loans on deposit of gold jewelry to the capital amount; so the writer brought the matter to the attention of a member of one of the large European rice firms in Rangoon, and was surprised to find that he did not think the matter worth investigating. The Chinese brokers were disliked as harsh creditors. The raw cotton had to be slowly ginned by women and girls working hand-gins, and then carted either to the railway or to the Irrawaddy before it could be transported southwards to Rangoon, or northwards to Bhamo en route for Yunnan. Since then, however, Thazi and Myingyan have been connected by railway, and the transportation problem has been reduced somewhat. Spinning

mills and one or two presses have been installed by Chettees and Chinamen, who doubtless make large profits, but there is still room for enterprising Europeans or Americans to engage in profitable cotton ventures. The very latest word to be had from the Administration on this industry is as follows:

“Cotton mills there are in plenty, owned for the most part by Chinamen, but they are nearly all small concerns. Cotton spinning and weaving establishments are non-existent, and all the cotton garments used in Burma are made from cloth imported from Europe and England, or woven in slowly decreasing quantities in the village hand-loom by the women of the family.”

A very healthy feature of Burma's trade is that while foreign maritime commerce is constantly expanding, the coastal trade to other ports in the Indian Empire is also increasing in a very marked proportion, although, of course, in special years there is always an abnormal increase in this latter whenever large quantities of rice have to be poured into famine districts.

In round numbers, the foreign maritime trade of a recent year amounted to \$75,000,000 (the exports being \$47,000,000 and the imports \$28,000,000), while the Indian coastal trade, stimulated by a great demand for rice, rose to about \$65,000,000. Rice, of course, formed 77 per cent of the total value of foreign exports, and teak timber bulked next in quantity and value; but nearly five thousand tons of raw cotton, worth about \$1,000,000, were shipped, more than two-thirds of which went to China and Japan, and the balance to Great Britain. The trade in hides and skins

is also growing, and more than \$500,000 worth were exported. As might be expected, the foreign imports consist mainly of silk, cotton, and woolen piece-goods, twists and yarns, iron goods and hardware, salt and sugar. One article of import has fallen off of late, and that is kerosene. The development of the Burma oil-fields makes it no longer necessary to import kerosene from America and Russia.

Simultaneously with this very rapid expansion of the maritime trade with foreign countries and Indian ports, there also has been, as was to be expected with the improvement of transportation facilities, a large increase in the land trans-frontier trade through Bhamo and Myikyina into Western China, through Lashio into the Northern Shan States, and across the Lower Burma frontier into Karenni and Siam. In the year already mentioned, this trans-frontier traffic amounted to \$15,000,000 in value. The imports are cattle, elephants, silk piece-goods, and miscellaneous produce, and form more than one-half of the total trade. The exports are cotton, rice, bullion, and opium.

The above facts and figures speak for themselves, and easily refute any charge that may be brought against the Government of Burma of having failed to promote the development, trade, and prosperity of the province. The building of railroads and the progressive measures being taken in matters of education, sanitation, law, and justice, and the several other things that go toward the material welfare of a country, show that Burma is being given more of the fruits of her

labor, that not nearly so much of her funds is being diverted to other provinces of the empire as formerly, and that she is no longer entitled to the name of Cinderella, or, if she is, it is the transformed Cinderella, made resplendent by the fairy godmother, Protest, and the Prince; the latter impersonated by the British Government.

There is still one thing necessary to Burma, and that is population. There is a vast area of nearly twenty-five million acres of splendid soil awaiting newcomers for its clearance, and when this is taken into consideration with the fact that there are vast congested districts in India, there comes a possible and ultimately probable solution of the double problem. No matter how much the local government of Burma may dislike the idea of swamping the country with Hindus or Mohammedans from the overpopulated parts of India, yet such an influx will come in time, and the Government of Burma neither can nor will encourage a policy of closing a province in which there is ample room and abundance of virgin land, now lying waste and uncleared, against immigration that would relieve the necessities and distress of other overpopulated provinces, and would add greatly to the prosperity of its own province. The time seems at hand when the prosperity of Burma, and the comfort and happiness of both the lotus-eating and the more energetic portions of its population are to be realized.<sup>1</sup>

# CEYLON

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## CHAPTER XIII

### THE LAND OF POETRY AND ROMANCE

CEYLON, which at a period not very remote was little more than a vague image of poetry or romance, has become an important reality to the merchant, the traveler, and the student of ancient civilization and religion. To those who have had the most extensive experience in the East and the West, the claim of Ceylon to be regarded as the very gem of the earth does not seem extravagant. In these few pages we shall endeavor to give some evidence in support of this claim. But not on æsthetic grounds alone does Ceylon deserve notice. The economic results due to its situation in the eastern seas, a spot on which converge the steamships of all nations for coal and the exchange of freight and passengers; its wealth and diversity of agricultural and mineral products; the industry of its inhabitants, both colonists and natives—these, together with its scenery and the glamour of its unrivaled remains of antiquity, entitle Ceylon to a place of high distinction among the dependencies of the Indian Empire.

In outline Ceylon resembles a pear suspended from the south of India by its stem. Its extreme length

from north to south is 271 miles; its greatest width 137 miles, and its area 25,000 square miles. A grand upheaval, culminating in a height of 8,200 feet, occupies the south central part of the island to the extent of 5,000 square miles; the whole of this surface is broken and rugged, exhibiting a vast assemblage of picturesque mountains of varied elevation. Let us in imagination ascend to the highest point, the lofty mountain of Pidurutallagalla, 8,300 feet above the sea, and with the whole island at our feet survey its geographical features. Looking south, the immediate prospect presents Nuwara Eliya, an extensive plateau encircled by hills and possessing two lakes, a race-course, two golf links, various clubs with their recreation grounds, a well-stocked trout stream, a lovely public garden, several good hotels, fine residences dotting the hillsides, many of which are available to visitors, and for most of the year a charming climate, bright and cool as an ideal English spring; and moreover possessing the important adjunct of a mountain railway which conveys the enervated resident from the heated plains to this elysium in a few hours.

Still looking south we notice a gap in the surrounding hills through which a good carriage road passes and rapidly descends a beautiful wooded ravine embellished by a cascaded stream sacred to the goddess Sita, until at the fifth mile, a small ledge is reached o'erhung by the precipitous rock Hakgalla. Here is one of the botanical gardens for which Ceylon is famous throughout the world; a favorite spot for picnics,



where beneath the shade of giant tree ferns and ornamental foliage that transcends description are the rolling downs of Uva. Upon these *patnas*, as they are locally called, five thousand Boer prisoners-of-war were encamped during the late war, and we still see the buildings erected for their accommodation; the ground now being used for local military purposes. These Uva *patnas* form a sort of amphitheater amongst the mountains; the acclivity to the right ascends to the Horton plains (7,000 feet above the sea), beloved of the elk-hunter and the fisher. Curving to the left, the heights form a ridge beyond which stretches a magnificent panorama of undulated lowland aglow in purple heat. Here are large stretches of park and forest inhabited chiefly by the elephant, bear, leopard, and buffalo. Still looking south but inclining to the right the line of vision is in the direction of Dondra Head, the southernmost point of the island. Behind this lies a fair province where tropical culture of every kind abounds and flourishes: cinnamon, citronella, cocoanuts, tea, and rubber are the chief agricultural products, while beneath the soil lies an abundance of plumbago. A gleam of light upon the coast gives us the position of Hambantota; it has the appearance of surf glittering in the rays of the sun; but in reality it is pure white salt; there has been dry weather on that coast, and the water of the shallow lagoons, which are separated from the sea only by sandbanks, has in process of evaporation deposited its salt around the banks and upon the beds. In this simple way Nature provides enough salt

for all the half million inhabitants of the southern province. The southern coast is remarkably interesting in its scenery, products, and antiquities, while its inhabitants are, perhaps, the most purely Sinhalese of the whole population of the island.

Upon our pedestal on Pidurutallagalla we now turn to the west, and face Colombo, distant from us but sixty-five miles as the crow flies. For half the distance mountain ranges, interlaced in intricate confusion, with peaks and spurs all forest clad, lie outstretched. On their ledges and spreading over their steep declivities are the thousand tea estates for which the island is so justly famous. Dimbula, Lindula, Maskeliya, Bogawantalawa, and Dolosbage lie here at varying elevations. They terminate where the Kelani Valley begins its descent to the lowlands and extends its cultivation to the western shore.

We now make a complete turn about and survey the eastern part of the country. Here we notice the mountain railway ascending from Nuwara Eliya to Kandapola (6,323 feet), whence it descends into the heart of the Udapussellawa tea district. The lovely town of Badulla lies twenty miles away surrounded by lofty and striking mountains. Farther distant at Lunugala the scenery is still more remarkable. Here the eastern borders of the great central highlands are reached, and at their base a mass of forest-clad foothills extends northward through what is known as the Bintenne country, the home of the wild men who still exist in Ceylon, a miserable remnant of an aboriginal

race. On the eastern coast there is a long strip of alluvial plain extending north and south for upwards of one hundred and fifty miles and from ten to thirty miles inland. For the most part this land is uncultivated park, forest, and jungle. It is the retreat of wild animals and birds of gorgeous plumage. Innumerable rivers flow through it to the sea; these have apparently varied their courses from time to time under the influence of tropical torrents and have thus formed countless still lakes and canals, the banks of which are covered with mangroves of enormous size. The east coast is centered by the town of Batticaloa, famous for its plantations of cocoanuts, extending north and south for fifty miles.

Northwards the rugged and beautiful Maturatta is nearest our view, and to the left of it the better-known Ramboda pass leading through Pussellawa into the Kandyan country, where lovely scenery, quaint customs, interesting temples, and strange ceremonials conspire to provide a veritable paradise for the tourist, who here enjoys easy means of communication and a pleasant temperature. Europe knows nothing of the scenes or the life that greet us here. There is nothing somber or monotonous in the Kandyan country. Endless variety characterizes the landscape and vivid contrast the foliage. Precipitous heights and narrow passes for centuries denied the white man possession of this ancient and beautiful kingdom, where railways, marvels of engineering, now encircle the heights and a network of excellent roads affords easy access to

every feature of interest. In the haze, as we look farther north, the mountains fall away in long spurs that radiate in various directions, the farthestmost stretching towards the lake of Minneriya (1,000 feet), an object of great interest in the history of Buddhism; and the famous solitary rock of Sigiriya, the fortified retreat of King Kasyapa in the fifth century. To the left lies the northwestern province with its capital town of Kurunegala, once the seat of kings. This is a lowland province reaching from the northern Kandyan borders to the western shore, chiefly devoted to the cultivation of cocoanut palm, of which there are thirty thousand acres. Interspersed with these plantations are vast stretches of paddy-fields in the low lying swamps. A characteristic feature of the coast is its great salt lagoons, where this precious article of diet is obtained in even larger quantities than at Hambantota. Still farther north, and stretching across the island almost from shore to shore is an almost uncultivated and comparatively uninhabited province, yet possessing antiquarian interest second to none in the world; for here lie the remains of ancient cities which at the zenith of their greatness extended over greater areas than London to-day, and contained buildings of greater size than any of which Europe can boast. The cities are surrounded by the ruins of an irrigation system still more wonderful. Into the heart of this district the tourist can now journey in all the luxury of a broad-gauge railway. The buildings still towering hundreds of feet above the soil are open to his inspection, and

their history, carefully compiled from authentic records, can be had for the reading. After this archæological feast, a pleasant excursion may be made to Trincomale, one of the most beautiful harbors in the world; or the railway will convey the traveler to the northernmost part of the country, the peninsula of Jaffna, which abounds in interest as being quite different from the rest of Ceylon. It is a change in soil, climate, products, and people. Here that born agriculturist the Tamil has brought every acre of ground under cultivation; the climate being dry, tobacco fields take the place of paddy, and the beautiful palmyra palm is a special characteristic of the landscape. The absence of rivers in the peninsula is noticeable, the land being fertilized by filtration from large shallow estuaries.

Now we know something about the physical features of this marvelous land, and it will not be uninteresting to know something about its history. Three thousand years ago when the Sanskrit-speaking people, the Aryans of the north of India, had not as yet emerged from obscurity, the whole of Ceylon was peopled by barbarous tribes, a wretched remnant of whom still exist in the wilds of the Bintenne country. But before the dawn of civilization fell upon England, history tells us of the marvelous colonization of Ceylon. People of the Aryan race had discovered the wonderful resources of this beautiful island, had conquered and colonized it, and by a system of irrigation, **which** is the admiration of the greatest engineers of our

own time, had brought the whole country into a high state of culture; moreover, they had built beautiful cities, the remains of which at this day hold a pre-eminent position amongst the wonders of the world. When we come fully into the domain of authentic history, some three centuries before the present era, we find these people of the Aryan race a great nation of Sinhalese in a high state of civilization for the period, and numbering probably ten millions. But as the centuries rolled on, evil times fell upon them. The Dravidian races of southern India were becoming powerful and made frequent incursions upon them, overthrowing their kingdom, plundering their treasures, and even occupying the Sinhalese throne for long periods. In the ruined cities mentioned one can read the history of the rise and fall of a great nation.

The first intrusion of the white man took place in the year 1506, when the Portuguese, who had for eight years maintained a fleet in Indian waters, accidentally discovered Ceylon while on one of their piratical expeditions for Moorish vessels trading between Cambray and Sumatra. On this occasion, after some palaver with the owners of the Moorish ships off Colombo, the Portuguese captain, Major Dom Lourenco, sent an embassy to the King at Cotta, who entered into a treaty of mutual friendship and trade, and, moreover, permitted the erection of a stone monument at Colombo to commemorate the discovery of Ceylon. Historians are not altogether in agreement regarding this event; but there still exists a rock near

the harbor of Colombo engraved with the Portuguese Royal Arms and the date 1501. It is, however, difficult to reconcile the engraved date with the general historical facts of the period, which go to prove the year 1506 as the date of discovery. The Portuguese remained but a short time upon their first visit, but kept up intercourse with Ceylon in the threefold character of merchants, missionaries, and pirates, a combination which they had found effective in obtaining settlements in the Persian Gulf, India, and Malacca, and a few years later they obtained a stronghold at Colombo. The period was favorable to their enterprise. Political authority throughout Ceylon had become divided amongst numerous minor kings or chiefs who held imitation courts in at least half a dozen petty capitals. The north was in possession of the Tamils, and the sea-ports were controlled by the Moors. The monarch of the southwest was Dharma Parakrama IX., whose good-will was craftily gained by a promise on the part of the Portuguese admiral to aid him with military services in his difficulties due to the intrigues and ambitions of other claimants to the throne. Thus did the Portuguese first obtain their footing in Colombo. They soon erected a fort, under the guns of which they could trade in spite of the hostility of the Moors; and although the latter besieged them for many months, they succeeded in establishing themselves securely, eventually gaining possession of all the maritime provinces, of which they remained the masters for one hundred and fifty years. But for them

Ceylon proved a hornets' nest rather than a bed of roses. The Sinhalese of the interior did not at all approve of the alliance between Parakrama and the Europeans, and with remarkable courage they attacked the allies persistently, and with such vigor that by the year 1653 the Royal stronghold of Cotta fell, and the humiliated king thenceforward resided within the walls of Colombo under the more immediate protection of the Portuguese guns. So bitterly was the intrusion of the Portuguese resented by the majority of the Sinhalese that all their settlements on the coast were frequently attacked and the inhabitants put to death. The struggle lasted without intermission the full one hundred and fifty years of Portuguese occupation. It is impossible not to admire the spirit of patriotism which sustained the Sinhalese in their continued warfare over so long a period. The arts of war introduced by the foreigner were so rapidly learnt and improved upon, especially in the manufacture of weapons, that they excelled the Portuguese, and on more than one occasion defeated them in the field owing to superior acquaintance in the use of arms and the tactics that had been first employed against them. Moreover, these sturdy patriots had to contend not only with the Portuguese, but with large bands of their own countrymen who had been won over to the enemy.

At length Ceylon was lost to the Portuguese, who were succeeded by the Dutch under circumstances that may be briefly related. The Portuguese had been in possession of the carrying trade between Europe and



the East for nearly a century when Philip II. of Spain acquired the kingdom of Portugal and at the same time lost the allegiance of the United Provinces, who, in their struggle for independence, organized a powerful navy to protect their merchant vessels engaged in sea carriage between European ports. Philip struck at this commerce, and in doing so ultimately brought disaster to the Portuguese. The Dutch carried on a considerable trade upon the Tagus in purchasing the cargoes brought from the East by the Portuguese and transporting them to the northern capital. This traffic being interrupted by the short-sighted policy of Philip, the Dutch turned their attention to the East and subverted the Portuguese monopoly there. In May, 1602, the first Dutch ship seen in Ceylon anchored off Batticaloa. Its commander, Spilberg, with some difficulty ingratiated himself with the local chief who facilitated his journey to Kandy, where he offered King Wimla Dharma an offensive and defensive alliance with the Prince of Orange. This alliance was accepted with alacrity, the Kandyan king being delighted at the prospect of ousting his bitter enemies, the Portuguese. The Portuguese were not entirely expelled from Ceylon for many years, and we have not time to go into detail here concerning the struggles. Their last stronghold, Colombo, capitulated May 17, 1656, and the Dutch became masters of every port in the island. They had taken them in the name of Rajah Sinha, acting under a treaty with that monarch so worded that he had a right to expect them to regard

themselves as occupying the recovered territories in his behalf. They preferred, however, to place on the treaty an interpretation more favorable to themselves, and occupied the fortresses as their own by right of conquest. Thus the Kandyans were duped, and found that, notwithstanding their brave efforts, they had merely exchanged Portuguese for Hollander, and were still confined to their fastnesses in the central mountain zone. And it was not in the hearts of the Hollanders to do anything for the benefit of the Kandyans. Unlike the Portuguese, they dissipated none of their strength in fanatical missionary zeal; their whole thought and energy were directed to securing trade monopoly. By means of a string of greatly improved forts at all the ports serving the cinnamon country and other rich parts of the island they were able to repel the incursions of the Kandyans, and to insure that nothing was exported save through their factories. The remains of their forts at this day abundantly prove how thoroughly they carried out this policy. The brave Kandyans, enduring all this with impatience, frequently put them to the sword, heaped upon them contumely and outrage, and even executed their ambassadors. To such treatment the Dutch replied only with further blandishments and presents and new embassies, by which means they sought to allay resentment while they secured the wealth and produce of the country and shipped it, not only to Europe, but to India, Persia, and other countries of the East. Commerce was their one and only object, and, to preserve

this, a policy unworthy of conquerors was maintained toward the Kandyans during the whole of the Dutch period in Ceylon. It was, in fact, a policy of obtaining wealth by any and every artifice, a method not unknown to or unpracticed by even prouder nations at this period.

We have seen how in turn the Portuguese and the Dutch came into partial possession of Ceylon and what use they made of their conquests. We now proceed to the British period and the consideration of the social and economic changes that followed on the British occupation. The attention of Great Britain was not turned to Ceylon with ideas of conquest until late in the eighteenth century, when it became absolutely necessary that it should be added to the Indian possessions of the British Crown. The Dutch had never done more than occupy the maritime provinces in military fashion. It remained for the British to introduce civilized colonization throughout the length and breadth of the island, and to develop its resources. The rupture between Great Britain and Holland in 1795 was the occasion for sending a force against Ceylon. The King of Kandy was as anxious now to ally himself with the English for the expulsion of the Dutch as his predecessor had been to ally himself with the Dutch for the expulsion of the Portuguese; but before negotiations had been completed the English had taken possession of all the fortresses. Trincomale, after a siege of three weeks, was the first to fall; Jaffna next surrendered; Calpentyn and Negombo were in turn

occupied; Colombo and the rest capitulated, and by February 16, 1796, the occupation was complete. The Dutch were not driven out by the English as the Portuguese were by the Dutch. On the contrary, their property was preserved to them, their institutions were upheld, their code of laws adopted, and public offices of trust were awarded to them which their descendants hold to this day. A short period of mismanagement followed the annexation. The administration of the new colony was placed in the hands of the Governor of Madras who gave great offense to the Sinhalese by sending over incompetent civilians assisted by Malabar subordinates to collect the revenues. The unwisdom of this policy was, however, soon rectified by the home government, who decided that Ceylon should be governed by the Crown direct by means of a responsible governor and civil officers appointed by the King. The beneficent policy thus introduced gradually wrought the change that has made Ceylon one of the freest, happiest, most prosperous and attractive countries in the world.<sup>m</sup>

## CHAPTER XIV

### THE DEVELOPMENT AND RESOURCES OF CEYLON

**I**T is a common error to suppose that Ceylon is controlled by the administration of India. Ethnologically only is it a part of India. Geographically, politically, and in every other way it is distinct from the adjoining continent. Its system of government is that of a Crown Colony, which literally means autocratic rule by the minister who happens for the time being to preside over the Colonial Office in London; but the actual administration is in the hands of a Governor, assisted by an Executive Council of the five chief officials of the Colony. The local legislature consists of the Governor, the above councillors, four other government officials of the civil service, and eight unofficial members appointed by the Governor. From this preponderance of officials and the circumstance that all ordinances are subject to the sanction or veto of the Secretary of State in London, it will be seen that the people have little voice in the government of the colony. Nevertheless, public opinion through the press has its influence upon the council, which usually acts with wisdom and discretion. The fact that all sections and classes of the population are prosperous and contented is the best defense of the system, which, however objectionable it may seem in theory, works well in practice. The power and responsibility for good or

ill placed in the hands of Governors of Ceylon have never been misused. The Governors have been a series of men remarkable for their industry and their capacity for directing the destinies of the country placed in their charge, and to them is mainly due its present high place among British possessions.

The Governor receives his appointment from the Crown, generally for a term of six years, and his powers are controlled only by the authority of the Crown. The adoption or rejection of the advice and enactments of his councils and legislature rests entirely with himself. He can overrule their deliberations or nullify their labors; but the necessity for such extreme measures has scarcely ever arisen. The functions of the government are carried out by a civil service organized on the model of that of India. Each of the nine provinces into which the island is divided has its chief and assistant government agents, who are responsible to the central Government.

One of the first things to be considered in the development of a country is its railroads and highways. Fortunately Ceylon is well equipped in both respects. Her railways now afford an easy and even luxurious means of reaching the most attractive parts of the country. They render easily and quickly accessible the most beautiful scenery, the most interesting antiquities, and all those fields of agricultural industry—the tea, the cocoanut, the rubber, which have brought about the advanced state of prosperity which the Colony enjoys. No other country in the world can

take you in such spacious and comfortable coaches, on a track of five feet six inches gauge, over mountains at an altitude of more than six thousand feet. Yet such facilities are provided in Ceylon.

The Ceylon Government Railways are state-owned, as their name implies, and are under the control of the Ceylon Government. The total mileage is five hundred and twenty-six miles, of which four hundred and ninety-five are on the broad gauge (5½ feet) and sixty-seven on the narrow gauge (2½ feet).

The rolling stock of the railway is now constructed locally in the workshops in Colombo, where upwards of three thousand workmen are employed under the superintendence of skilled European foremen. These shops are well equipped with pneumatic and other labor-saving machinery, whilst new tools are being added year by year. The older type of four-wheeled carriages were imported from England and used in the colony, and there are still a good many of these on the line, but they are being steadily replaced by the standard type of bogie carriage forty-two feet long. These modern carriages, which are constructed of teak, are not on the Indian type with longitudinal seats, but on the English, and are furnished with excellent lavatory accommodation. The outside of the carriages is of varnished teak, whilst the interiors are of the same wood, picked out with satinwood and adorned with photographs of interesting places on the line. The lines are well provided with sleeping and refreshment cars, the former running on the up and

down night mail trains between Colombo and Nanuoyam, whilst the latter are run on the principal trains between Colombo, Kandy, and up-country stations.

Some of the most valuable products of Ceylon are rubber, cocoanuts, tobacco, rice, tea, and the various spice products, such as cinnamon, cloves, pepper; all kinds of nuts and fragrant and medicinal gums are to be found also in Ceylon, to say nothing of her valuable woods, including teak, ebony, sandalwood, satinwood, and bamboo. Most all tourists go to Henaratgoda to visit the Botanical Garden, where some of the most important experiments have been, and are still being, made. The garden is one of a number of such institutions that are under the Government Department of Botany and Agriculture, with headquarters at Peradeniya, where its director and his extensive scientific staff of experts reside. The Henaratgoda gardens were opened in 1876 for the purpose of making experiments in ascertaining suitable products for cultivation in the heated lowlands. It was about this time that the Para rubber seed was planted, and many of the trees that we see there to-day are therefore more than thirty years old.

Had we space in this brief chapter we should like to go into details regarding rubber culture and the preparation of the raw material that is shipped from Ceylon all over the world. The raw material that is shipped is the extracted milk of the plant secured by tapping the trees. This milk is then condensed into biscuits or blocks and shipped to the manufacturer.



By the manufacturer it must be torn to shreds, melted and mixed with certain chemicals and ingredients necessary to its use for manufactured articles. This is a long and expensive process, and it is believed by certain parties in Ceylon that these chemicals can be mixed with the latex as soon as it is taken from the trees, and the manufactured products created on the grounds. If this could be brought about, it would mean a great future for Ceylon, as all kinds of rubber trees and plants grow freely in the soil of the island, and there are thousands of acres of waste land that could be utilized for this purpose.

The cocoanut is the chief source of Sinhalese wealth; but, unlike some other tropical products, depends on man for its existence, and if left to nature, it pines and dies. It is true, therefore, that wherever you see the cocoanut palm there you will find population. Although European colonists have considerably extended its cultivation, it is pre-eminently the national tree, the friend of the natives, all of whom share in its benefits, from the wealthy owner of tens of thousands of trees to the humble possessor of a tithe of one. There are few gifts of the earth about which so much may be said; its uses are infinite, and to the Sinhalese villager it is, as the date palm is to the Arab, all-sufficient. With the trunk of the tree he builds his hut and his bullock-stall, which he thatches with its leaves. His bolts and bars are slips of the bark, by which he also suspends the small shelf which holds his stock of household utensils and vessels. He fences his little

plot of chillies, tobacco, and fine grain with the leaf stalks. The infant is swung to sleep in a rude net of coir-string made from the husk of the fruit; its meal of rice and scraped cocoanut is boiled over a fire of cocoanut shells and husks, and is eaten from a dish formed from the plaited green leaves of the tree with a spoon cut out of the nut-shell. When he goes fishing by torch-light his net is of cocoanut fiber, the torch or chule is a bundle of dried cocoanut leaves and flower-stalks; the little canoe is the trunk of the cocoa-palm tree; hollowed by his own hands. He carries home his net and string of fish on a yoke, or *pingo*, formed of a cocoanut stalk. When he is thirsty, he drinks of the fresh juice of the young nut; when he is hungry, he eats its soft kernel. If he have a mind to be merry, he sips a glass of arrack, distilled from the fermented juice, and he flavors his curry with vinegar made from this toddy. Should he be sick, his body will be rubbed with cocoanut oil; he sweetens his coffee with jaggery or cocoanut sugar, and softens it with cocoanut milk; it is sipped by the light of a lamp constructed from a cocoanut shell and fed by cocoanut oil. His doors, his windows, his shelves, his chairs, the water gutter under the eaves are all made from cocoanut wood. His spoons, his forks, his basins, his mugs, his salt-cellars, his jars, his child's money-box, are all constructed from the shell of the nut. Over his couch when born, and over his grave when buried, a bunch of cocoanut blossoms is hung to charm away evil spirits. The marvelous bounty of

the cocoanut-palm has been gracefully summarized by the poet as—

“clothing, meat, trencher, drink and can,  
Boat, cable, sail, mast, needle, all in one.”

As an object of commerce, cocoanut oil, of which upwards of five million gallons are annually exported, holds the first place. Next in importance is the fiber of the husk known as coir. This is exported to the extent of about ten thousand tons annually. The export of coprah (the dried kernel of the nuts) amounts annually to about 375,000 hundred weight, while that of the dessicated nut for confectionery amounts to upwards of sixteen million pounds. From this recital of figures it will be rightly surmised that a very small proportion of the annual yield of nuts leave the country in their natural state, nearly all the export trade being in manufactured products. One thousand millions is a reasonable estimate of the year's supply of cocoanuts in Ceylon, about two-fifths of which are exported in oil, coprah, confectionery, and husked fruit, the remainder being consumed by the population chiefly as food and drink.

The tourist often makes his first acquaintance with the unhusked cocoanut at the railway stations of Ceylon, where little brown urchins with hatchet in one hand and in the other several nuts suspended by stalks, perambulate the platform shouting, *Kurumba, Kurumba!* The thirsty traveler is thus invited to drink the water of the fresh cocoanut, which is at once wholesome, cool, and refreshing. Many Europeans

add an ounce of whisky to the pint of water which the *kurumba* contains and declare that thus adulterated it is a drink for the gods. It is also regarded by many as an excellent preventive of gout. The convenience of the beverage when traveling in this thirsty country is great; for one has but to shout *Kurumba!* when for a few cents some obliging native is willing to ascend a tree and bring down the grateful nut.

Tea districts are numerous all through Ceylon, though some attention must be paid to climate in locating them. The finest estates are found along the Agra River near Agrapatana. In this old town of Agrapatana one finds many curious things, the most interesting being the bazaars. In these bazaars laborers, men, women, and children of a hundred tea estates are supplied with their luxuries, which consist chiefly of trinkets, sweets, curry stuffs, and cloths of many colors which, without any tailoring, serve them as wearing apparel. Here, too, the native rice contractors have their stores, which are of no small importance in a country where the soil is cultivated only for the production of luxury for exportation, and the food of the laborer is an imported article. We notice also in this busy native town long rows of sheds and stations for the hundreds of humped bulls that do the work of transport. Loads of tea, and, in the tobacco districts, tobacco are always to be seen in course of transit to the railway station, drawn by these fine beasts.

The process of tea-planting, curing, and exporting is a very arduous and complicated one that we can not

take up in detail here, interesting as it would be to do so. Notwithstanding the hard labor connected with it, the planter finds time to play just as hard as he works, if not a little harder. In the Agra district, and in many other districts, life is by no means all work, nor does it mean, as it used to do in the early coffee days, banishment from the amenities of social life. Each district has its sporting, social, and athletic clubs, and cricket, football, and hockey grounds, while some have also their race-courses.

One of the most interesting agricultural industries is the paddy cultivation, or rice growing. This is to be seen at its best in the neighborhood of Kandy. The natural beauty of the Kandyan country is greatly enhanced by the artifice of the paddy cultivator. No visitor can fail to observe how exquisite is the appearance of the hillsides that are terraced into shallow ledges upon which tiny lakelets are formed for the purpose of growing rice, or paddy as it is locally called, the latter term being applied to rice in the husk. The ingenuity displayed by the natives in the irrigation of steep mountain slopes is the most remarkable feature of Sinhalese agriculture. The cultivation of the paddy demands land that will retain water upon its surface, not only during the period of germination, but during a great portion of the time required for the maturity of the plant; indeed, the half-ripe paddy, which clothes the slopes of the hills with a mantle of the most radiant green, stands deep in water. Only

as the time for harvest approaches are the dams broken and the water allowed to escape.

A great deal of religious superstition goes into the culture of the paddy terraces. The young plants are said to be saved from the ravages of insects by charms and the recital of various incantations. The charms include the scattering of sand or ashes around the borders, accompanied by fasting and strict seclusion from society on the part of the performer of the rites. Instances of the benign influence of the Lord Buddha in freeing the corn from pests are solemnly recited and the same influence invoked. Other gods and goddesses are appealed to for securing the departure of various grubs and flies, and in every case a strange ceremony is performed. Many of the invocations are couched in beautiful language, but the execution of the charms involves proceedings that to us appear somewhat strange; as when "after dark a man steals three ekel brooms from three different houses. These he ties together with creeper and hangs them to his waist-string behind. Proceeding to the field he walks three times round it, buries the bundle in the main opening through the dam and returns home unobserved. The whole time, and, if possible, the next morning, he remains mute." Again, "the *Yakdessá* should spend the previous night in a lonely spot, after having put on clean clothes and eaten 'milk-rice.' The following morning, without communicating with any one, he should go to the field. Having caught a fly, he must hold it for awhile in rosin smoke, over which he has muttered

the following charm one hundred and eight times, and afterwards releases it in the field: '*O'nnamo!* by the power of the Lord Buddha who came to dispel the pestilence of the great city Wisala, this very day all ye flower-flies, black flies, probiscus armed flies, and earth grubs of this field, away, away; stay not.'"

It would almost seem that charms are introduced chiefly to meet emergencies in which practical methods are of no avail; but when the Kandyan has to deal with the depredations of birds and the larger animals we find that he is not above supplementing supernatural agency by human means. A crop-watcher's hut is built of bamboo and roofed with painted cocoanut fronds; and from this, lines of cord, made from cocoanut fiber, extend in all directions, communicating with ingeniously constructed rattles of an alarmingly discordant nature. Thus the inhabitants of the hut are enabled effectively to scare both animals and birds that would otherwise rob them of the fruits of their labor. Just before the harvest the workers live in these huts night and day, and are armed with a bow and stones. The bow is the ordinary kind used to fly arrows, but with a second string that enables them to hurl stones.

Finally the harvest comes, and as they all worked together through the seeding and the cultivating, so do they join in the harvest, all falling together on one man's terrace or field, and so on to the next man's until the whole harvest is gathered. And the custom is, during the reaping of one man's grain he finds the

meals for all. The women's work in the harvest is to follow after the reapers and gather the sheaves together into one place. It is not wealth that induces the Kandyan to grow rice, for there are other crops that would be of more value and he could import what rice he uses. The whole motive in paddy culture among the Kandyans is that they may preserve ancient customs. It can be seen in the harvest operations how true this is.

The priests, astrologers, doctors, and devil-dancers are now agreed as to the auspicious moment for putting in the sickle; the band of tom-tom players assembles; spectators also arrive upon the scene; every one wears a look of gladness. The introductory symphony is played by the drums of strange make and tuned to intervals unfamiliar to Western ears, and song bursts forth from the reapers as they spring forward from the shallow embankments with their keen sickles to fell the standing grain. The spectators are in the foreground, the tom-tom players are on the bund, or dam, stimulating the reapers with weird music. The vivacity of the scene is striking; it is the natural introduction of native sentiment into agriculture, and in strange contrast with heaviness of such labor in the Western world, where the operations of the laborers are often as heavy as their boots.

The work of carrying the sheaves to the threshing-floor is allotted to the women, who may be seen in picturesque procession walking along the dam with the sheaves on their heads. The threshing-floor is in



the open field upon high ground in the most convenient place that can be found near the irrigated land. It is usually circular in shape and from twenty-five to forty feet in diameter. The ceremony that here takes place is exceedingly picturesque. In the middle several concentric circles are traced with ashes, the outer one being bordered by various ornamental signs. The circles are bisected by straight lines; and in the divisions or segments thus formed various representations are drawn, such as agricultural implements, brooms, Buddha's foot, a scraper, a flail and a measure. And in the circle is placed a stone and a conch shell, the latter filled with various ingredients, which remind one of the contents of the pot of the witches in *Macbeth*. The preliminaries being now completed and the lucky moment ascertained, that husbandman whom the gods have most consistently favored with good fortune is chosen to cast down the first sheaf. With this upon his head he walks with grave and solemn step thrice around the traced figure, bowing towards the conch shell as he reaches each point from which the bisecting lines are drawn; then, being careful to face the direction fixed by the astrologer, he casts down the sheaf upon the conch shell and, prostrating himself, with joined hands he profoundly salutes it three times, rising to his knees after each salutation. He then retires and three women approach the conch shell, and after walking around it three times in solemn and silent procession they cast down their sheaves upon that already placed there and retire. The rest of the grain is de-

posited on the floor without further ceremony. The fee to the three women for casting their sheaves is as much grain as lies on the flat stone which was deposited near the conch shell.

At eventide, the auspicious moment being first ascertained, teams of buffaloes, as innocent of the muzzle as if they were subject to the Mosaic law, are brought to the floor to tread out the grain. All the time this is being done, homage is paid to the charmed conch shell, the men bowing reverently to it each time they go forward to sweep the half-trodden grain from the edge to the center of the floor.

At length the paddy is found to be trodden out, and the animals are allowed to return to the swamps, in which they delight to wallow, until the time when they shall be needed for some work. The winnowing of the grain is attended by various ceremonies that we can not stop to describe. But this love of ceremony is carried by the Kandians into every duty of the day, and forms a part of the official duties in the government of the rural districts. It accompanies every meal, and there are ceremonies for their retiring to rest and arising to the work of the day.

There are enough interesting things in the life of the people of Ceylon to make a large volume, and no more delightful study could be taken up than a careful investigation of its resources, its ruined cities, its history, its religions, and its manners and customs. With this description of agricultural ceremonials, however, we must take leave of the enchanted island of Ceylon."

# KOREA

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## CHAPTER XV

### THE HERMIT NATION AND HER PEOPLE

THE Korean Peninsula extends from the central part of the Asiatic continent in a southeasterly direction, separating the Japan and China Seas. It has been likened in shape to a rabbit, caught by the ear and held by Russia at Vladivostock, but to Oriental fancy it appears like a dagger pointing at the heart of Japan. It extends through nine degrees of latitude ( $34^{\circ}$  to  $43^{\circ}$  N.) and is estimated to be six hundred miles in length, one hundred and thirty-five miles in width, and contains approximately eighty-five thousand square miles, making it about the size of Utah. Fusan, the southern port, is about in the same latitude as Atlanta, Georgia, and Los Angeles, California. Seoul and Pyeñg, in Central Korea, correspond to Richmond, Virginia, and San Francisco, California, and Kyeng-heung, the northernmost city, is in about the same latitude as Portland, Maine.

The climate of Korea is pleasant and healthful during the greater part of the year, and is like that of the Ohio Valley. The extremes of temperature range from nine degrees below zero to ninety-eight degrees above. During the winter ice forms on the rivers and snow

falls in limited quantities. There is a rainy season accompanied by a heavy rainfall, the air being full of moisture and mold forms everywhere—on walls, under carpets, matting, on the floor, on books, shoes, gloves. The relation of this rainy season to the national prosperity may be seen in the fact that in 1901 only 4.1 inches of rain fell, leading to a drouth, followed by a famine because of the failure of crops. The people were driven in their distress to use the seeds of weeds, roots of grasses, and even the bark of trees for food. This unnatural diet brought about a pestilence, and the whole series of calamities resulted in great loss of life.

There are no great plains in Korea, the country being mountainous and making of the people a race of mountaineers. The tip of the main system in the south is Halla-san, an extinct volcano, seven thousand feet high, on the Isle of Quelpart, in the Japan Sea. As you go north the mountains increase in height, culminating at the Manchurian frontier in *Paik-tu-san* (Mt. Whitehead), also an extinct volcano, nine thousand feet high, the crater of which contains a beautiful lake. This pretty lake feeds the superstitions of the Koreans. They look upon it as a mysterious body of water and believe that should they violate its sanctity by looking upon its face, some terrible calamity would overtake them. There are four principal rivers: the Amnok, or Yalu, which forms the boundary between Korea and China for one hundred and seventy-five miles; the Tai-dong, on which is located Pyeng-Yang, the me-

tropolis of the north; the Han, which almost bisects the peninsula, rising within thirty miles of the Japan Sea and emptying into the Yellow Sea at Chemulpo. The environs of the Imperial Capital extend to the Han, and are only twenty-six miles from its mouth by rail. The fourth river is the Nak-dong, in the south, which is said to be navigable for one hundred and forty miles by vessels drawing not more than four and one-half feet.

Until recent times, the chief modes of travel, aside from that which nature provides, were either by native junk, or overland in chairs or on horseback. It was not until 1890 that small river steamers were introduced on the Han to ply between Chemulpo and the capital. American enterprise started the first railroad, which later was purchased and finished by the Japanese, connecting Chemulpo and Seoul, a distance of twenty-six miles. Seoul is now connected with Fusan, the southern port, by a railroad two hundred and eighty-seven miles long, and with Wiju, the frontier city on the Yalu, by another road three hundred and fifty miles long. A fourth road is projected between Seoul and Wonsan, the northeast port, which will probably be one hundred and seventy-five miles long. All these railroads are owned by the Japanese. There are two thousand one hundred and seventy-five miles of telegraph lines in Korea, and the empire is a member of the Postal Union.

Korea is a fair rival of Japan in the beauty of her scenery. The bleak, barren shores of the west coast,

which confront the visitor on his way to the peninsula, are but a disguise to the hidden glories within. Mrs. Bird Bishop says that Seoul is one of the most beautifully situated cities in the world. Along the Korean shoreline of the Japan Sea is the *Yongdong Ku-up*, or the nine scenic regions, famous for centuries among the natives for their great natural beauty. The "Diamond" Mountains, near Wosan, derive their name from the dazzling beauties of their rocky peaks, and here is located the chief seat of the Korean Buddhist hierarchy. Along the Han and the Tai-dong Rivers may be found combinations of river and mountain scenery well worthy of a visit. Korea is a land of wonderfully clear and lucid atmosphere, rugged mountains at times glow with a blaze of wild flowers, varied with peaceful farming scenes, sleepy villages and rare sunsets.

Korea is rich in natural resources. The chief product of the country is rice, which is the main dependence of the people for their livelihood and the chief article on the national menu. Barley, wheat, and buckwheat, and various vegetables such as onions, turnips, lettuce, potatoes, cucumbers, etc., are also grown in abundance. The chief native fruits are melons, persimmons, pears, peaches, apricots, crab-apples, and cherries, in fact, all the fruits and berries that are common to the United States. An inferior grade of cotton is raised, but with proper seed there are great possibilities for its culture in Korea, and already plans are on foot for an extensive development of the

cotton industry. Tobacco and silks are also produced, and the peninsula is the home of the great medicinal root, ginseng, the marketing of which is a government monopoly. Korea is also rich in minerals. Concessions for gold mining have been obtained by capitalists from the United States and other foreign countries, the American concession in Pyeng-an Province covering eight hundred square miles, with five mines opened and with five mills operating, and two hundred stamps at work. Fifty thousand dollars' worth of copper has been exported from native mines in one year. The seas also bring a large amount of wealth to Korea, as they teem with fish. Along the eighteen hundred miles of shore, and about the ten thousand isles of which the Korean Empire is lord, may be found halibut, cod, salmon, the Tai (a species of carp), herrings, sardines, sharks, whales, and shrimps. Oysters of immense size and clams are plentiful, and are much appreciated by the people. One Japanese fishing company is said to have caught fish to the value of \$500,000 in one year. The pearl oyster abounds in the south, and valuable pearls, pink, white, and black, are found.

The origin of the Korean people is still an unsolved problem, though the concensus of opinion is that several races united to form the present people of the peninsula. They have the same general features as the Chinese and Japanese, favoring somewhat their neighbors of the "Sunrise Kingdom." They have the dark, almond-shaped, oblique eyes, the high cheek bones, and long, straight, coarse, black hair of the

Mongoloid races. The men average about five feet five inches in height, have a very erect carriage, due to their habit of sitting on the floor instead of on chairs, and move as a rule with considerable grace. They are great pedestrians and perform prodigious journeys over their native mountains. The women average about five feet two inches, having a great deal of expression in their faces; among the upper classes they never appear in public.

The costume of the men is generally white in color, and is designed on a plan to consume large quantities of cloth. In the old days, when clothing was made out of the narrow goods of native manufacture, it was not unusual to use a hundred yards or more of cotton, silk, and linen in making a man's winter costume. A gentleman dressed in this fashion passing along the road on a breezy day made an impressive sight. He reminded the observer of a full-rigged ship under sail. The Koreans until recently wore their hair long, the males not cutting the hair at all. In boyhood it is worn down the back, in a long luxuriant braid, and after the boy has grown to manhood, the braid is wrapped up and confined on the top of the head by a tortoise-shell comb. This custom gave rise to the industry of the manufacture of these combs, and some of the finest that are bought to-day for the coiffures of the fashionable American or European lady come from Korea, principally from Seoul. The investiture of the male Korean with a hat is a very important part of the marriage ceremony. The prospective bridegroom is placed



in the center of a group of the elders of his clan, his long, black tresses gathered up over the head, a silken cord tied around the hair close to the crown, and then his hair is twisted and coiled until it is reduced to a small knot on the top of the head. This is known as the top-knot, and like the scalp lock of the Indian and ancient Japanese, and the queue of the Chinese, forms a very convenient handle by which the natives can seize each other in times of animated discussion. To hold the hair on the top of the head, a band made of horsehair and linen thread goes around the forehead, binding it very tightly. On top of this the hat is placed, which is of interesting construction and consists of a large brim with a top to it like an inverted flower-pot. The hats of to-day are very diminutive compared to the hats of years gone by, when the brims were so large that it is said no more than three Koreans could get into any ordinary sized room at the same time with their hats on. There are many varieties of hats, probably the most remarkable being the *sak-kat* of the north, which is made of a kind of reed, and which is so large that it admirably serves the purpose of an umbrella.

The costume of the women is quite different from that of the men, being varied among the younger women with colors, and the most peculiar feature of which is that the waist line is placed just under the arm pits, giving them the appearance of overgrown children. This style is used to an extent in Europe and America, and is known as the Empire gown. The

Korean costume is a very easy and comfortable one, having no buttons to it and being supported on the body by garters and girdles. In appearance the Koreans, in spite of the strange form of their interesting and remarkable costume, are a dignified and impressive people, and possessing as they do many of the graces and accomplishments which attend genuine hospitality and courtesy, they are a delightful people with whom to become acquainted.

The population of Korea is estimated among the people themselves as twenty million, but this is a great exaggeration and twelve million would be a conservative estimate. Next to the Imperial clan, in the social scale are the *Yang-ban*, or the nobility, who fill all the offices, enjoy special privileges and prerogatives, and are the absolute rulers of the land. With them are the literati, whose position is an honorable and respected one. Then come the middle class of men, who make up the real bulk of the population, and are farmers or merchants, or occupy the clerical offices in the government. At the bottom of the scale are the coolies or laboring classes, consisting of several grades, the lowest being the butchers, and above them in rank the Buddhist priests, monks, and nuns, who in their turn are outranked by the serfs or household slaves. Actors are also regarded as in social disgrace, and classified somewhere between the butchers and monks. Labor of all kinds is regarded as a badge of disgrace, and the fear of it rests like a nightmare upon Korean gentry who make any social pretensions.

The occupation of the nobility is either "running" the government, or being run by it—at least this *was* their occupation before Japan took a hand. There are two political parties in Korea, the Ins and the Outs. The Ins regard themselves as orthodox, and consider the Outs traitors. The literati as a class have high ideals, and have given to the entire range of Korean life a literary trend. It is no exaggeration to say that though the Koreans may not be a nation of scholars, they are certainly a nation of students. They are eager to learn, quick to comprehend, strong to retain, and it is a delight to be associated with them in the capacity of an instructor. They reverence their teachers as they do their parents and their officers. This devotion to literary studies and ambition to be educated is not confined to the literary classes, but among the lower classes the same intense desire for education manifests itself, and out from among them sometimes come men of great mental superiority. In study a Korean will not spare himself. A favorite motto is, "Tie your top-knot to the ridge pole," the Korean equivalent of "Burning the midnight oil." It is said of one of their most famous prime ministers that when, at the age of eighty, he retired from active life, he journeyed to the early home which he had not seen since his boyhood. After visiting the house in which he was born, he went to the schoolroom in which he was educated, and taking the switch with which the boys are disciplined, he set it against the wall and then gravely got

down on his knees and made three obeisances to it, saying, "The rod that made me a man."

The Korean boy begins school at five years of age. Schools are, as a rule, private in character, there being one in nearly every village supported either by local funds or maintained by some wealthy resident. Sometimes these local schools are endowed, the endowment usually consisting of rice lands or a bull. Education is through the medium of the Chinese classics, which are bawled out by the boys in the first years of their school life at the top of their voices. At first the boy learns only the sounds and meaning of the characters, and after he has acquired about two thousand of these, he is taught to explain them in their grammatical and textual sense. The course of study in these schools is on a religious foundation. The Korean scriptures—that is, the Confucian Classics—is the chief text-book, and though a Korean may come from these schools knowing very little of arithmetic, geography or history, he does know the religious faith of his people, and how to conform to its requirements. One of the supreme objects of Korean education is to impress upon the boy that life without religion reduces him to the level of the birds and beasts. A Korean would regard with amazement the American debate on the advisability of teaching the Bible in the public schools. There are no schools for girls outside the mission schools, and never have been.

The main occupation of the people is agriculture, the Koreans being a nation of farmers, with the spirit,

the good points, and the weaknesses of any farming people. They have strong physiques, and readily endure long hours of labor and exposure to the elements. Their power to carry loads is surprising. They have invented a rack, which they hang on their backs by straps over the shoulders, supporting it on the hips, and upon this rack a Korean has been known to carry a bale of cotton goods, weighing five hundred pounds, for a mile. They have only the crudest farming appliances, and farms are limited largely to small holdings. As there are no native banks, the nobility and the wealthy men of the land usually invest their fortunes in farm land, which is worked on shares by the farming classes. Renting for a cash stipend is unknown. An estate is made up of a large number of these small holdings, presided over by a steward representing the *grand seigneur*.

Business is greatly handicapped by the lack of confidence, the native rates of interest ranging from two per cent to ten per cent a month. In Seoul there are wealthy and powerful guilds of various merchants who have stalls where they show their goods. Such a thing as a store, as understood in Western lands, is unknown in the native cities. Small shops may be found in some of the larger walled towns, and at the open ports, where native products,—wooden, brass, and iron ware, articles of apparel, household utensils, mixed with foreign importations such as piece goods, kerosene oil, cigarettes, umbrellas, and matches may be purchased. Often, however, the entire stock in trade

will not be worth more than fifteen or twenty dollars. In many of the smaller towns the shops open only once each five days, for shopping is done by the people usually on market days. These occur each fifth day, and are held at central points, to which hucksters resort with such goods as they can carry on their backs or on a pony. To these market places come the farmers with their products, including chickens, fruit, and bulls, and it is surprising to see the amount of business thus done. As many as twenty thousand people will be in attendance during the market days in some of the thickly populated regions.

Native life in Korea is on a very simple and primitive basis, and far behind that of their neighbors in China and Japan. The manufacturers of Korea, like their natural resources, await development. The commercial outlook is certainly very good, for here we have a nation of twelve million people strong in physique, sturdy in many of their characteristics, yet docile under sympathetic control, diligent by nature, quick to learn, and needing only instruction, the removal of an oppressive government, and the rise of a generation free from the hurtful views which prevail concerning the dignity of labor, to become one of the most prosperous and progressive peoples in the Far East.<sup>o</sup>

## CHAPTER XVI

### A VANISHING EMPIRE

THE passing of one of the world's ancient empires can not but challenge our interests and sympathy. However much Korea may have merited her tragic fate, the way in which she has struggled against it is pathetic. Owing to her situation it was long Korea's part to act as a buffer state between China and Japan, and later between Russia and Japan. As a result of the conflict between the two last-mentioned powers she now lies a helpless prize of war. Unable effectively to defend herself and unable to secure a guaranteed neutrality from the powers, she has ceased to exist as one of the world's independent nations. The foreign ministers have been withdrawn from Seoul, and all foreign matters are now handled from Tokyo. Diplomatically, Korea is dead.

It is inaccurate, strictly speaking, to think of Korea as having been a sovereign, independent nation. Historically she was, until recent times, one of the dependencies of the great Chinese Empire. In blood, in language, in religion, in social customs and political institutions she shows her remote origin from the Celestial Empire, and only in local variations and minor peculiarities do we find anything distinctive.

How different in results have been the seeds of civilization which she, in turn, passed on to Japan! While

Korea, if she has not positively decayed and declined, has for centuries remained stagnant, seeking to exclude herself as completely as possible from all contact with the rest of the world and thus earning the title of the "Hermit Nation," the wonderful little Island Empire has developed one of the most interesting civilizations in the world.

Lying thus between the mother empire on the west and the daughter empire on the east, Korea's nominal dependence upon China, and the attempt on the part of that country to make her suzerainty effective, led to the short and decisive struggle between China and Japan in 1894. China was ignominiously beaten and Japan emerged for the first time as one of the world's fighting powers. As a result of this war China gave up all her claims and the treaty of Shimonoseki, in 1895, declared the "full and complete independence and autonomy of Korea."

Then, for the first time, Korea became really independent, though the inevitable result of the war was to increase tremendously the influence of Japan. It was as a protest against this growing power of the Japanese that a movement was soon started against them, inspired, it seems, by the Korean Empress, whose watchword seems to have been "Korea for the Koreans." This movement collapsed with the murder of the Empress in 1895, a murder that is very generally attributed to the Japanese.

In the meantime the growl of the Russian bear was becoming audible and threatening. Already Russia



had made her wonderful march to the sea and was fast overrunning Manchuria. She cast her eye over Korea. Its resources, its harbors, and the general usefulness of the peninsula in rounding out her domains made possession seem quite inevitable to the Russians. Furthermore, the acquisition looked as if it would be an easy matter, for the people were docile, the court weak and corrupt. The same tactics that had been so successfully used at Peking were therefore brought into play at Seoul. The Russian agents, bountifully supplied with gold, plied all the arts of friendship, cajolery, and corruption, and if these at times seemed insufficient, they did not hesitate to threaten to use the big stick.

These successful advances of Russia at the Korean court filled Japan with alarm and hostility. Russia, believed to be one of the world's strongest powers, one that had just succeeded in wresting an important province from China, was now threatening to undo all that Japan had accomplished in the war of 1894, and even to oust her completely from the peninsula. And if she should succeed in doing this, why might she not reach across the narrow stretch of water and lay her heavy hand upon the Island Empire itself? At the same time the population of Japan threatened to increase beyond her ability to take care of it. If Korea should be lost, where could Japan send her surplus people? One of the Japanese statesmen expressed the situation at the time as follows: "Korea is an important outpost in Japan's line of defense, and

Japan, consequently, considers Korea's independence absolutely essential to her own repose and safety."

This being the situation, a tug of war at Seoul was inevitable. It was a thrilling struggle with an empire at stake, and involved bluffing, hoodwinking, bribery, chicanery, and finally an appeal to the sword. The steady, bold aggression of Russia was met by the dogged, determined opposition of Japan. In this state of things, America was the favored nation at the Korean court. Her citizens had large investments, her missionaries were numerous and non-meddlesome, her motives were not suspected, her minister (Dr. Allen) was highly respected and trusted, and her treaty contained a clause by which she agreed "to protect Korea's independence and safeguard her rights." How little do treaties mean!

This being the situation, the Korean Emperor was between two fires, and his policy was to blow first hot and then cold. Lying, intrigue, and vacillation characterized the Korean diplomacy. Finally, when the bear squeezed too hard, Korea flew into the arms of Japan—from the frying pan into the fire!

This was the state of affairs which led up to the Russian-Japanese struggle for Korea. When Japan finally declared war early in 1904, it was for the avowed purpose of "preserving the independence of the Hermit Nation." Before the hostilities began, the Emperor of Korea declared that his country would remain neutral. Coolly disregarding this declaration of purpose, the Japanese soon occupied Seoul and im-

pressed a treaty of alliance upon Korea, by which Japan insured the "safety and repose" of the Korean imperial house, and guaranteed the independence and territorial integrity of the Korean Empire. Later in the same year (August, 1904), another treaty was entered into by which Korea agreed to employ a Japanese and to decide by his advice all financial, foreign, or diplomatic matters.

This was a bold step at undermining the autonomy of Korea early in the war and while the outcome was problematical. The next step was taken in the treaty between Russia and Japan at the close of the war (August 23, 1905), the second article of which was in part as follows: "The imperial Russian government, acknowledgng that Japan possesses in Korea paramount political, military, and economic interests, engages neither to obstruct nor interfere with measures for the guidance, protection, and control which the imperial government of Japan may find necessary to take in Korea."

This treaty was followed by the so-called suzerainty protocol between Japan and Korea, of November 17, 1905, whose declaration of purpose was as follows: "The governments of Japan and Korea, desiring to strengthen the principle of solidarity which unites the two empires, have, with that object in view, agreed upon and concluded the following stipulations to serve until the moment arrives when it is recognized that Korea has attained national strength." It then goes on to provide that Japan is to have control and direc-

tion of the external relations and affairs of Korea; that Korea should not make an international act except through Japan; that the advice of the Japanese resident-general is to be asked and followed upon all important matters. In return for all these considerations on Korea's part, Japan undertook "to maintain the welfare and dignity of the Imperial House of Korea."

This was a most extraordinary document. It amounted practically to a death-warrant of the nation, and was wrung from the Emperor and his cabinet only after a sweat-box pressure that drove more than one of the ministers to commit suicide. The Emperor, on January 29, 1906, issued a statement asserting that his signature to the protocol had been forged, and imploring the powers to establish a joint protectorate to preserve the independence of his country. It was like a voice crying in the wilderness—no notice was given it in the chancelleries of the powers. It is worth while to know that this statement of the Emperor's was given to a British newspaper man who would not trust to the local cable (operated by the Japanese), but carried it across to the China coast and thence made it known to the world.

At the close of the war there were three possible courses open to Japan in dealing with Korea. One was to place her in practically the same position she was before the war—an independent power—subject to pressure, and even control, from Peking, St. Petersburg, or Tokyo. This course was clearly out of the question.

Another would have been to maintain her before the world as practically an autonomous nation, subject to her own emperor, who, however, should be guided by the advice of the Japanese resident-general. Such is the method many European nations use in dealing with their dependencies. And this was the method which was actually tried and which failed. It is an essential part of such a scheme that the emperor be contented with the appearance of power and of authority while the substance is completely in the hands of those behind the throne; in other words, that he rule and they govern. This situation the Korean Emperor never fully accepted. He would agree, under pressure, to anything that was proposed and then immediately scheme, plot, and intrigue to undo it. One of the most important provisions in the treaty of November, 1905, was that whereby Korea agreed to surrender all her dealings with foreign powers to Japan, and not to undertake any international act except through Japan. The sending of a delegation to The Hague in 1907 was in direct contravention to the treaty.

The third possibility in the relation of the two countries would be for Korea to lose completely her identity as an independent power in annexation and absorption by Japan. And can any one who has followed carefully the trend of events for the past five years doubt for a moment that this is the course that was entered upon when, after sending the delegation to The Hague, the old emperor was forced to abdicate?

The fate of the old ruler can not excite compassion in any one. He did nothing to justify his rule. The impression he gave one who saw him was that of weakness and sensuality. His policy was purely selfish and unenlightened. He took upon himself none of the burdens of a responsible ruler. His kitchen counselors were often men who had forced themselves into power by their brutal and corrupt practices while in minor positions. The court was filled with sorcerers, soothsayers, conjurors, diviners, and other intriguers, who constantly played upon the emperor's fears and superstition, causing him to abandon a plan no sooner than he had formed it, and to withdraw a policy no sooner that he had announced it.

Under this wretched rule, or misrule, the taxes were farmed out and the peasants plucked of everything but the barest necessities. In one of the recent budgets \$1,751,634 was set aside for the emperor's personal and household expenses and \$28,642 for public improvements! Little wonder if, under such conditions, the people are stolid and indifferent; if the wretched barrenness and poverty of the country are so oppressive to the traveler. There is something thoroughly depressing about a Korean village with its little one-room mud huts, thatched with straw, and generally without window or chimney, no trees, grass, or flowers, the only animal visible a half-starved cur, and not a spire or steeple or aspiring structure of any kind in the whole enclosure. Yet the Oriental philosophy which accepts the situation, whatever it may be, and

makes the best of it, can be seen in the signs over the shop-doors in Seoul, one of which translated, informs us that "The People Enjoy Peace and Pleasure."

While, therefore, one can have little sympathy with the deposed "Son of Heaven" in his exile and seclusion, one can sympathize greatly with the down-trodden people. Their relations with the Japanese have been far from pleasant, and their path is likely to be a thorny one, for the Jap is a stern master, and not easy-going and indulgent as we have been in the Philip-pines. It is a mistake, however, to suppose that this harshness is due entirely to "cockiness" which they are supposed to have acquired as a result of the war. Even before the war the same thing was true, though of course on a much smaller scale. It is due to the feeling of superiority which the one race has toward the other. The Koreans are dull and stolid, the Japanese quick and clever; the Koreans are densely ignorant, the Japanese well-informed; the Koreans are without hope or ambition, the Japanese are full of both; the Koreans are submissive and unwarlike, the Japanese full of pluck and spirit.

This attitude on the part of the Japanese toward the Koreans has, of course, been greatly accentuated by the circumstances and the results of the war. Following the advent of the Japanese army into Korea came a swarm of camp followers. These adventurers, their numbers constantly augmented by new recruits, treated the Koreans with great harshness. The latter were often impressed into service whether they wanted to

work or not, and sometimes dismissed with a kick for pay. They were not infrequently robbed of their goods, driven off their lands, beaten and insulted. Is it any wonder that even the long-suffering Koreans chafed under this treatment, resented it bitterly, and that the foreigners resident in Korea sympathized with them almost to a man?

With this background in mind we can readily understand why there were mobs and rioting in Seoul when it became known that the Emperor had abdicated. The populace understood well enough that, due to pressure from one source or another, he had been forced out; they saw their old empire and nationality slipping away from them. If the Koreans had been spirited people, if they had had any fighting qualities, these would have asserted themselves at such a crisis. That they did not do so in any serious way shows that the people are without aggressiveness or military resources, and that they realize fully the futility of attempting to oppose their conquerors. Up to this date, the Japanese have not considered that the moment has arrived in which "Korea has attained national strength," though the Koreans are clamoring loudly to-day for their independence. It can not yet be said what the outcome will be.

It is not to be concluded from what has been said that the Korean people will be any worse off under the Japanese than they have been under their own rulers. On the contrary, they could not be worse off, and the probabilities are that their condition will be



much improved. The Japanese are a wonderful people. They know how to develop and use the resources of a country to the utmost. It is to their interest to do so in Korea. In this development the Koreans will share, but the mass of the people will be, as they always have been, hewers of wood and drawers of water. And it is to the interest of the Japanese, also, that the Koreans should be made contented, industrious, and prosperous. Korea has great resources, and their development has hardly yet begun, but there is great prospect for the trade of the future.

In this future development of trade and general prosperity, the United States will have, relatively, a much smaller share than we had in old Korea. In old Korea we had important mining, street railway and electric light interests, and our exportation of machinery, flour, oil, and cottons was growing apace. The Japanese have been supplying the most of these during the past five years, just as they have been supplying the wants of Manchuria.

In whatever way the present agitation of matters Korean and Japanese may be settled, it can but be hoped by those whose sympathies are ever with the weaker and the oppressed that "peace and pleasure" will be secured to the Koreans, and that they shall at last have, for the first time, something like a "square deal." So marvelous is the political sagacity of Japan and so successful has been her political policy in the past that it is believed only good can result for Korea and the enhancement of the international repu-

tation of Japan in the union of the destinies of these two nations so much alike.

We should not close this chapter on the Passing of the Korean Empire without some reference to the religious life of the people that has furnished such a vast field for American mission work. No other country has been so successful in carrying Christianity to a benighted race as has America in her winning of the Koreans to the precepts of the Nazarene. It is not necessary to go into details regarding this vast accomplishment, but some of the features of their native religion may prove interesting as well as valuable in showing why Christianity has appealed so readily to the Koreans.

The most universal belief among the Koreans is that of spirit worship, or Animism. The sky, thunder, trees, mountains, and the tiger are regarded as gods, and worshiped and feared by the heathen man because of their supposed relation to his own welfare. From the sky comes rain, upon which depends the success of his crops; thunder is the voice of divine anger against him; the trees afford him shelter, and the tiger is stronger than he. The name of these spirits is legion, and it has been well said that "there are more gods in Korea than people." To the Korean mind these spirits exist everywhere, in earth, in sky, in sea. They haunt the trees, they play in the ravines, they dance by every crystal spring, and perch on every mountain crest. On green hill-slopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands,

by lake and stream, by road and river, in north, south, east and west, at the center they abound, making sport of human destiny and driving man mad with fear. They are on roof, ceiling, and fireplace. They are beside him, in front of him, over him, and beneath him. They touch him at every point of his life, preside at his birth, follow him to the grave and dance on it when he is buried. They are hard masters, punishing every slip that he makes with merciless severity, and are the cause of all good or ill-fortune and disease. In fact, some of the diseases have been deified, and in Korea smallpox is a god to be propitiated. And so, believing as they do in the universal presence of spirits, it is not difficult for them to accept the doctrines of the spiritual nature of God. On the other hand, this vast cult is hard to overcome, inasmuch as it is upheld by countless soothsayers and sorceresses who practice their magic rites and influence not only on the common people, but even on royalty itself.

The great religion, however, is Confucianism. Korean Confucianism recognizes four domains subject to moral control. These are (1) the personal life of the individual; (2) the family; (3) the nation or state; (4) the universe as far as man is related to it. The destiny and end of each of these is to be achieved by certain means. The individual will reach his destiny through sincerity, the family through filial piety, the nation through orderly administration, and the world through peace. Sincerity, filial piety, orderly admin-

istration, and universal peace stand related in a vital progression. The Korean Confucianist argues that without sincerity in the individual there can be no filial piety in the family, and without filial piety in the family there can be no orderly administration, and without orderly administration there can be no universal peace; and so we see that this age-long insistence on the fact that man is a moral being and must obey moral laws, prepares them to sincerely exemplify Christian ethics in their lives. The very willingness of the Koreans to offer costly sacrifices and service to pagan gods, becomes transformed into a free, unreserved, full-hearted love to God and service to their fellow men. And yet in presenting the claims of the Christian faith to them, the missionary needs great tact. Many of the tenderest relations of life, the deepest emotions of the human heart center about the Korean's religious life, and he who would play the tyrant among them, attempting to force the human soul against its cherished beliefs, would find himself tilting with a straw against a champion cased in adamant. The American missionaries as a body have been distinguished for tact, courtesy, and kindly consideration in all their dealings with the religious life of the people, and to this must be attributed their success in Korea. There is no longer any independent Methodist missionary work in Korea. In 1904, foreseeing the union of Japan and Korea, the General Conference combined the two countries under one Episcopal jurisdiction.

Thus briefly do we set forth the influences of Western civilization in the Orient, but it can not yet be determined how lasting these new conditions will be. There is a great contrast between American high pressure and the "calm life of thought" in the East, and the sage may have spoken prophetically when he wrote:

"The East bowed low in solemn thought,  
In silent, deep disdain  
She heard the legions thunder past,  
Then plunged in thought again."

Progress will naturally be slow in Asia because, as W. T. Stead expresses it, "whole populations have learned the lesson that life is better spent in the contented possession of a few things than in the mad rush after many." Mr. Stead further comments that "there is a wealth which arises from the fewness of our wants, as well as a wealth that is measured by the amplitude of our resources." So perhaps, after all, we should not be so glad for the Orient that she has awakened to a recognition of her resources. As the author quoted intimates; "The solemn inquiry still holds—'what shall it profit a man, if he shall gain the whole world and lose his own soul?'" *P*

## AUTHORSHIP OF CHAPTERS

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